

THE
Unprofitable Bargain:
OR, THE
GAIN of the whole WORLD,
WITH THE
LOSS of the SOUL,
CONSIDER'D,
And Proved to be the greatest

LOSS.

By GEORGE SENDELL.

JOB xxvii. 8.

*What is the Hope of the Hypocrite, though he
hath gained, when God taketh away his
Soul.*

LONDON:

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THE
1568/1476

OF THE
GAIN of the whole WORLD
WITH THE

LOSS of the SOUL

CONSIDERED
And Proved by the great

1568/1476

BY GEORGE BERNARD

JOHN
LONDON
Printed by I. I. at the Sign of the Sun in St. Dunstons Church
in the County of Middlesex 1676

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J. B. at the Sign of the Sun in St. Dunstons Church
in the County of Middlesex 1676

TO THE

READER

Christian Reader,

THE first and great Concern of every Man in time, should be to think of and prepare for Eternity; for what is the main Business of Life, but to get ready for Death? Because it is appointed for Men to die, and after Death to Judgment. Of all Affairs, none is of that importance and absolute Necessity as the Salvation of the Soul; For what will it profit a Man to gain the whole World and lose his own Soul. The Beasts of the Field, and the Fowls of the Air, by the Instinct of Nature strive to avoid and get out of Danger; the first by betaking themselves to their Dens in stormy Seasons, and the other perceiving the

To the Reader.

approaching Winter, take their timely flight to a warmer Climate; for the Stork in the Heavens knoweth her appointed Times. But God teacheth Man more than the Beasts of the Earth, and maketh him wiser than the Fowls of the Heavens, so that he can discern both Time and Judgment. Yet notwithstanding, such is the inexcusable Carelessness and Inconsideration of most, that they will not fear till they feel the consuming Wrath and Displeasure of God, for Sin coming upon them: Solomon tells us, That the prudent Man foreseeth the Evil, and hideth himself, but the Simple pass on and are punished.

The spiritually Wise, or prudent Man foreseeth the Evil that hangs over Men for Sin, and ready to fall upon them, and hideth himself, i.e. he endeavours to fly from and avoid it, retiring by Faith and Prayer to his strong Tower for Safety, which is the Name of the Lord, mentioned *Pro. 18. 10.* putting himself under the Protection of the Almighty,
bc

betaking himself for Refuge to his
 Grace and Mercy; for *the fear of*
the Lord is the beginning of Wisdom,
and to depart from Evil is Under-
standing. Noah being warned of God
 of Things not seen as yet, moved
 with fear he prepared an Ark, &c.
 He foresaw the Evil, i.e. the Destru-
 ction that was coming upon the old
 World, and he wisely prepared an
 Ark by God's Appointment to the
 Salvation of himself and Family,
 but the Simple pass on and are pu-
 nished. The Wicked in Scripture are
 called Fools, and well they might,
 because they pass on in a course of
 Sin securely and carelessly, like the
 Ox to the Slaughter, apprehending
 no Danger till they plunge into in-
 evitable Misery: Sin hath so blind-
 ed their Eyes and harden'd their
 Hearts, that they pass on from
 Childhood to Youth, and from Youth
 to Manhood, and from thence to Old-
 age, nay to the Grave it self, not see-
 ing nor fearing any Danger till in
 Hell, or past Recovery. They pass
 on although warned by GOD,

his Spirit, Word, Ministers and Providences: They pass on and are punish'd, for Tribulation and Wrath shall be upon every one that doth Evil, the Jew first and also the Gentile. Are there not many of those simple Ones among us at this Day, who pass on in a State of Nature and course of Sin carelessly and unconcern'd, tho' Christ hath said, *Except ye be converted, you cannot be saved, and if you live after the Flesh you shall die.* The open profligate Sinner passes on in his way of swearing, lying, killing, stealing and committing all manner of Abominations, striving to excel in the hellish Art of Sin to the highest Degree, even daring God to damn him: oh! amazing Madness and Folly.

Again, The secret Hypocrite also passes on unconcern'd under a Form of Godliness without the Power, not discerning his Danger. The worldly Professor passeth on quietly, having his Heart full of Covetousness which is Idolatry, not
con-

To the Reader.

concern'd with Holy Job, saying, *What then shall I do when God riseth up, and when he visiteth, what shall I answer him.* But alas! many live so securely in a state and course of Sin, as tho' they should never die, and die as unconcern'd, as if they were not to live again in the other World to receive the just Reward of their Wickedness.

The Design of the following Treatise is to inform the Ignorant, and to alarm the careless, secure unconverted Sinner, directing him to Christ the mighty Saviour. The Subject is Excellent in it self, and of universal Concern to all, and therefore needeth no Apology; neither shall I Apologize for publishing a Discourse on it, (as is common) by telling the World it was desir'd, (yet true if I should) but the principal Motives stirring me up hereunto, are the glory of God, and good of Souls. It may be objected, that others more Wise and Learned than my self have written on this Subject: To which I reply,

To the Reader.

ply, it's true, for their Works do praise them in the Gate: But yet they are bound up (for the most part) in larger Volumes, which render them useles to many ; for the generality of People do either want Money to buy, or Time to read them.

If any object against the Plainness of my Stile and Method, I answer, Tho' singular Notions delight the Fancy, and quaint, Rhetorical, witty Expressions please the Ear, yet the Gospel in its Plainness and Simplicity is made a means by the Blessing of God to convert and save Souls, whilst the finest and most enticing Words of Man's Wisdom, are found to be ineffectual, unprofitable and vain. Such is the unacquaintedness of many with the Holy Scriptures, that they need Direction where to find as well as how to understand them, and therefore I have inserted in the Margin (for the most part) those Texts toucht upon or refer'd to. Reader, mind thy Way, and mend thy Pace, for
the

To the Reader.

the coming of the Lord draws nigh.

I shall add no more at present, but
take my leave, committing thee to
God, and the Word of his Grace,
which is able to build thee up, and
give thee an Inheritance among the
Saints in Light ; Desiring thee like-
wise to remember him in thy Sup-
plications at the Throne of Grace,
who is,

The most unworthy

Servant of Christ, in the

Ministry of the Gospel,

GEO. SENDELL.

The

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E R R A T A.

PAGE 2 Line 9. Dele also, p. 34. l. 20. for *implied* Read *employed*, Ibid. l. 29. for *redowns* r. *redounds*, p. 35. l. 14. for *five* r. *first*, p. 36. in the Marg. r. *Pro*. 8. 23. p. 39. l. 5. r. *alas* ! p. 47. l. 20. r. *manifested*, ibid. l. 22. r. *God and Angel*, p. 78. l. 20. for *bere* r. *bear*, p. 97. l. 1. for *causes* r. *cause*, p. 98. Marg. r. *aternos*, p. 105. l. 12. r. *in and with God*, p. 129. l. 1. r. *profts* *not*, p. 130. l. 18. for *suffered* r. *suffering*, p. 145. l. 8. r. *prove*, ibid. l. 21. for *bruits* r. *brutes*, p. 151. Marg. r. *lege Rege pro coge*, p. 166. l. 32. for *nelecting* r. *neglecting*, p. 173. l. 25. for *say* r. *say*, p. 188. l. 32. for *Sex* r. *Sexes*, p. 189. l. 33. r. *will Grace be*.

These are the most material Mistakes, the other Literal Errors and false Pointings, the Reader is desir'd to Correct.

THE
Unprofitable Bargain:
Or, The
Loss of the SOUL
CONSIDER'D.

Matthew XVI. xxvi.

For what is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul?

IT hath pleas'd the All-wise and ever gracious GOD, to dignifie and honour Man, even in his Creation, with a peculiar Excellency and Glory far above all other Sublunary Creatures, for He made Man but a little lower than the Angels, and crowned him with Glory and Honour: Giving him Psalm 8. 5, 6.
vers. 7, 8.
B dominion

The Unprofitable Bargain, Or,

dominion over the works of his hands, and hath put all things in subjection under him.

Which distinguishing Favour seriously consider'd, lays Man under an everlasting Obligation of Love and Gratitude to God his Creator.

In doing of which, GOD hath breathed into him *the Breath of Life*; nay, he also hath given to him, and intrusted him with a rich Jewel, a glorious Treasure, I mean, *a precious, never-dying Soul*, capable of bearing the glorious Image of GOD, and of having fellowship and communion with God, nay, of being everlastingly happy in the enjoyment of God. Whence it appears, *That the Soul of Man is of more Worth and Excellency than the whole World*, tho' taken in the largest sense, as comprehending all the Profits, Pleasures, and Honours of it. And yet notwithstanding all this, such is the Folly, nay, downright Madness of most Men, that they by their Practices daily declare they value their Souls the least (almost) of any thing in the World: For what is more generally forgotten, neglected and slighted than the Souls of Men. Some indeed, are very curious in their Inquiries after the knowledge of things Natural, who do (as a great Divine

worded

The Loss of the Soul Consider'd.

worded it) put Nature (as it were) upon the Rack, in order to extort from her a confession of her Secrets, and yet these very Men at the same time are, and remain, grossly ignorant of themselves, and very great strangers to their own Souls, both as to the Nature and Manner of their Being, whence they came, and from whom, the End of their Creation, the State and Condition they are now in, and where they must be and abide for ever, when separated from their Bodies.

There is no Creature in this World, so truly noble and excellent as the Soul that dwelleth in thy own Breast, Oh Man ! Is it not therefore very strange, that thou shouldst be so unmindful of, and unacquainted with it, that thou shouldst so slight and disregard it, and take so little care to save it ? The Soul is the most wonderful part of God's Workmanship in this World, as to its Creation ; but more especially in its Redemption ; for the Saints are said to be *created a-new in Christ Jesus*. The Body is *wonderfully made*, but what are all the Bodies in the World, in point of Excellency, to one Soul ? The Nature of the Soul is so sublime and spiritual, as that it cannot be fully and perfectly known, even by the wisest of

4 The Unprofitable Bargain, Or,

Men in this World, no not unto the most acute and penetrating Understanding, tho' assisted by all humane Helps in the knowledge of Philosophy.

The World indeed is a stately Fa-brick, or Structure, enriched with great Beauty and Excellency, wherein much of the Power, Wisdom, Majesty and Glory of the great God appears, being all the *Works of his hands*; yet still, notwithstanding, so glorious as it is, the Soul of Man far transcends and excels the World in Glory, Worth, and true Excellency, upon many accounts, as will appear hereafter.

The whole World cannot purchase one Soul, so great is the Price and Value thereof; and as it cannot purchase, so neither can it truly and savingly profit the Soul; for tho' the World may increase, yet it can never save or satisfy the Souls of Men, and therefore the Pleasures, Honours, and Profits of it, are in this sense, empty things, and ought lightly to be esteem'd by all serious and sensible Persons.

If the Soul be secured, it matters not tho' the World be disregarded, because, if our Souls be saved, tho' with the loss of the whole World, yet we shall be happy for ever. Whereas, on the contrary, if we lose our Souls, tho' thereby

The Loss of the Soul Consider'd.

whereby we gain the whole World, and were capable of enjoying its Dignity, Pleasure and Profit to the utmost degree, and longest Period of Time, yet notwithstanding this, we should be miserable to all Eternity; for even this Gain would be found at last to be the greatest Loss, and that which would utterly ruin and undo us for ever. And the Reason is plain, because no comparison can be made between the whole World, and the true worth and value of an immortal Soul: as those, who have lost their Souls to gain the World know, by sad Experience.

How many are there in Hell this day, lamenting their Folly upon this account, of an immoderat pursuit after the things of this Life, neglecting and disregarding their precious Souls, preferring Earth before Heaven, Gold before Godliness, and the getting, enjoying and keeping of the good things of this World, before an everlasting enjoyment of God through Christ in the other World. Now, I say, do they cry out under the terrifying consideration of this their sin and Misery, saying, *What shall we give in exchange for our lost and undone Souls?* But alas! their Lamentation is too late, in vain and to no purpose; for if the Soul be lost, all the power

The Unprofitable Bargain : Or,
of Enjoyment is lost, and gone for
ever.

And Oh ! What Distress and Anguish will seize upon that Man whose woful case and condition this is ? when he shall begin to find and feel himself sinking under the weight of Divine Wrath and Displeasure, being also filled with horrible Despair and Fear ; this will cause such a miserable Creature, in the bitterness and anguish of his Spirit, to cry out eternally, *What shall I, what can I now give in exchange (as a Ransom) for my miserable and undone Soul ?* which I have carelessly cast away and lost, by a solicitous caring for, and pursuit after the present perishing and vain World, which I cannot keep, or now any longer enjoy.

Alas ! I have lost my precious Soul to gain that which can do me no good, nor stand me in no stead, nor can it help or ease me in the least, or give me the least relief and comfort now in this my greatest Distress. Oh ! How can I bear the thoughts of this my Madness and Cruelty to my own Soul ! I have had no Mercy upon my Self, I would not hear the Calls of the blessed Gospel, nor yield Obedience to Jesus Christ therein. I have lost my Day of Grace, I have lost my God, and I have
lost

lost my Soul; and Oh! what will become of me, miserable Creature that I am, how can I dwell with devouring Fire and everlasting Burnings?

A sensible Reflection upon, or calling to Mind these things, will greatly aggravate the Misery of, and make deep and durable impressions upon the guilty Conscience, the *wounded Spirit*, the lost and undone Soul.

And Oh! that Sinners would be so wise, as seriously to consider of these things before it be too late; because he that is wise, *shall be wise for himself*, but he that scorns to yield obedience to Jesus Christ shall bear the Wrath and Displeasure of an incensed God for ever.

Pro. 9: 12!

To prevent this, God requires Man carefully and diligently to concern himself about the Preservation, Welfare and everlasting Happiness of his own Soul. It is not left a matter indifferent whether we will concern our selves herein, or not: For the Apostle tells us, that *we must all give an account to God of our selves* another day. God will call us to give an account of this, among other things, whether we have taken due care of our Souls? Whether we have set a due esteem and valuation upon them, according to their Worth

Ro. 14. 12:

8 The Unpardonable Bargain: Or,

Worth and Excellency, or no? if not, how sad will such an account be, when we must be forced to own, that our Souls are lost through our own neglect; *hast thou not procured this unto thy self?* may be said to such a person.

Jer. 2. 17.

How far a Man may be said to be a Steward for God (in a general way of speaking) in this World, I will not here determine; but however it be in other things, doubtless it's true in this, that every man ought to be a good Steward to and for his own Soul. *Look to your selves,* because God will call you shortly to give an account of the same.

2 John 8.

Luke 16. 2.

Give an account of thy Stewardship, for thou mayst be no longer Steward, will God say to every one of us ere long.

2 Cor. 5. 10

We must all appear before the Judgment-seat of Christ, to receive the reward of our ways; and therefore God now com-

Matt. 17. 30

mands all men every where to repent of, and forsake Sin, as that which indangers their immortal Souls.

Difficult Duties require the most powerful and strongest Arguments to inforce them, and to set them home upon the Conscience. Jesus Christ is here pressing the great and difficult Duty of Self-Denial upon his Disciples, assuring them, that if *any man would be his Disciple, he must deny himself, (civil, moral,*

moral and righteous self) *and take up his Cross and follow him.* This Duty Christ presseth upon them from a two-fold Consideration or Argument.

First, From the vanity and insignificance of all sinful shifts, *v.25. He that will save his life (this way) shall lose it.*

The *Second* Argument is drawn from the worth and value of their Souls, being most precious unto them, as in the Text, *What will it profit a Man to gain the whole World, and lose his own Soul?* if he gain here, and lose for ever hereafter, what advantage will this be to him? Those that love the World above Christ, his ways and Ordinances, are not worthy of him, they have no true and real love to him. As if *Christ* had said, Men may sinfully shift off their Duty to the utter Destruction of their Souls, as many have done; therefore beware. A gracious Soul had rather part with the Trifles of this World, and enjoyments of Time; than the Favour of God, and Salvation by Christ, in Eternity. Such a Person is ready to make a voluntary Resignation of himself to Jesus Christ, to be dispos'd of as is most for his Honour, Praise and Glory, esteeming an interest in him, and Salvation by him, above this World, and all that is in it, or that can be enjoy'd from it. Our

The Unprofitable Bargain : Or,

Our Blessed Lord, in the Verses immediately before our Text, acquaints his Apostles with what he calls for, and expects from his Followers, from such as would be his Disciples indeed, and that is *Self-Denial*, and an entire Resignation to the Divine Will in all Particulars whatsoever; a taking up the Cross, and a following him in a way of Gospel-Obedience here, and that not only as it is the nearest, best and safest, but (as indeed it is) the only way thro' Christ to enjoy the Crown of Eternal Life, Bliss and Happiness in the Kingdom of Glory hereafter; for he that will not *take up his Cross*, and follow Christ on Earth, hath no good ground to expect the Crown of Glory in the Kingdom of Heaven.

Christ lets them know, that it is their Duty, to be both willing and ready to part with the nearest Relations, the best Friends, the greatest Enjoyments of this World for his *sake and the Gospels* (if called thereunto) nay, even Life it self, and to follow him, tho' through *a Land not sown*, as Jer. 2. 2. *Israel* of old did; laying down their *All* at his Feet, waiting for his Command, and submitting to his Will therein.

Now,

Now, lest these Expressions should seem harsh and discouraging unto them, he begins in the Text to sweeten his Discourse, by shewing them the reasonableness and equity thereof. As if Christ had said, You have no reason to think much of these things, seeing that your parting with the good things of this World for my sake, and in obedience to my command, is the ready way to bring you to the Glory and Happiness of another and better World.

These Words are brought in by way of Argument, shewing why we should not fear a temporal Death, but be willing to part with, and lay down our very Lives for the sake of Christ and his Gospel when called to it : Because if we should act contrary to the Divine Rule, boggle with our own Consciences, and sinfully comply with the unlawful Demands of Man, to the Dishonour of God, and thereby should save our natural Lives for a time, yet this would be a means to ruine our Souls, and make us miserable to all Eternity ; this would be a foolish Bargain indeed, for of such a one it shall be said at last, *Lo, This is the Man that made not God his trust, but strengthened himself in the ways of Sin, and therefore must now lie down in everlasting Sorrow.*

And

The Unprofitable Bargain : Or,

And now, lest Men should still undervalue their Souls, Christ sets (as it were) a Price upon them, or lays the whole World in one Scale, and the Soul of Man in the other, and you find, that the Soul weighs heavier than the whole World, in Christ's Esteem and Judgment; *for what is a Man profited, &c.* The gain of the World with the loss of our Souls would undo us; but the Salvation of our Souls, tho' with the loss of the whole World, would enrich us eternally : For all the huge Globe of Earth and Water together, with all Animals, and irrational, sensitive and vegetative Creatures, cannot bear an even Ballance, much less weigh down the Soul of Man : For when all the World is laid in the Ballance against the Soul, it's found too light.

Obs. These Words of our Text are of exceeding great Concernment to all Mankind, and are matter of most serious consideration, and that which nearly concerns every Child of Adam.

There are some Subjects indeed, that do more immediately concern some Persons and Circumstances, than others; but this Text is of universal Concernment to all that have Souls to save or lose : Whoever thou art, whatever thy
Circum-

Circumstances are, whether Old or Young, Rich or Poor, Jew or Gentile, Bond or Free, Learned or Illiterate, Male or Female, this Text concerns thee. For Man is here spoken of indefinitely, that is, not defined, determined, or limited to this or that Person, Quality, Sex, or Circumstance; but comprehends all Mankind under it.

This Interrogation, Categorically turned, hath the strength and force of a vehement Negation; nay, it hath a kind of an universal Concession to an unquestionable Truth. For even those, that lose their Souls to gain the World, will at last be forced to own, they have got nothing by it. These words in the Text are very full, comprehensive and copious, and Christ brings them in as a Reason of what he had affirm'd in the foregoing Verse, *He that will save his Life, shall lose it.* For, *What is a Man profited?* &c.

In the Words, we have, *First*, The great Prophet or Teacher, Jesus Christ.

Secondly, The Auditors, his Disciples.

Thirdly, The Doctrine it self.

Fourthly, The supposed Purchase, with the Loss and Gain.

Fifthly, The Terms proposed concerning this supposed Purchase, *The loss of the Soul.*

C

Sixthly,

The Unprofitable Bargain: Or,

Sixtly, The Judgment and Determination of our Great Lord hereupon, or the whole Account brought to an even Ballance, in the mildest way and manner that possibly can be; and all that a Man should gain hereby (supposing he gain'd the World) is nothing. This is all that the whole Account amounts unto; and is the best that can be said of it.

First, As to the Teacher, it is the Lord Jesus Christ, as appears, Verse 24.

Then Jesus said. It is he that spake as
John 7. 46 *never Man spake:* Never did Man express such *Gracious Words* as proceeded

out of his Blessed Mouth, which caused

Luke 4. 22 *Wonder* in those that heard 'em. Never did Man speak with such Wisdom,

Knowledge, Understanding, and depth of Judgment, as Christ; for the Spirit

John 3. 34 *of God was not given by measure unto him:* Nay, The Spirit of Wisdom, Un-

Isa. 11. 3, 4 *derstanding and Counsel, rested upon him.* He hath the Tongue of the Learned,

and knows how to speak a Word in season to weary Sinners. This is the

Preacher, to whom God commands us to *bearken*, upon the peril of Eternal

Mat. 17. 5. *Damnation: — Hear ye him. And it shall come to pass, that every one that*

Acts 3. 23. *will not bear that Prophet, shall be destroyed*

The Loss of the Soul Consider'd. 15

stroyed from amongst his People. How should this Consideration quicken us to a most serious Attention to, and hearty Compliance with whatsoever he says unto us? *Cicero*, a Heathen, commanded not only the Ears, but also the Affections of his Auditors, (being an excellent Orator :) But how much more should Jesus Christ command both our Ears and Hearts; who exceeds not only *Cicero* in Eloquence, and *Solomon* in Wisdom; but all Mankind, in every thing that is excellent.

Christ loved, pitied, and purchased Souls with his own Blood. *You are redeemed* (said the Apostle) *with the precious Blood of Christ, as of a Lamb without spot or blemish.* Compare this with *Acts* 20. 28. Where a Charge is given to the Elders to *feed the Church of God*, which he had purchased with his own Blood; not as tho' God had any Blood, for he is a pure and an uncreated Spirit. But these Words are spoken of the Man *Christ Jesus*, who is both God and Man, in one Blessed Person: And therefore, by reason of the Hypostatical Union of Christ's Humane Nature with his Divine, that which is proper only to one, is here ascribed to, or spoken of the other Nature. Jesus Christ well knew

1 Pet. 1. 19.

The Unprofitable Bargain, Or,
 the Worth and Value of Souls, before
 he undertook to Redeem them; espe-
 cially considering, that nothing less
 than his own Blood could be the Price
 of their Redemption. Otherwise he
 would never have come from the Bosom
 of his Father, (wherein he lay with in-
 finite Delight and Satisfaction from
 Eternity) the Glory of Heaven, the
 Happiness of the Cœlestial State above,
 down into this wretched, sinful, mise-
 rable World, to inhabit amongst Mor-
 tals; nay, to die upon the Cross,
 after a Life of Sorrow, had he not
 been well satisfied herein. Yea, our
 Lord well knew what the Miseries
 were, which he intended to deliver
 his from; and also what Happiness and
 Glory he was about to purchase for,
 and bring them to: And in the
 perfect View of both these, he cries
 out, *What is a Man profited, if he should
 gain the whole World, and lose his own
 Soul? Or what shall a Man give in ex-
 change for his Soul?*

Secondly, The Auditors or Persons
 to whom our Blessed Lord here directs
 his Discourse, and they were his Disci-
 ples, and in them, all his People suc-
 cessively in all Ages of the World: For
 Professors themselves, as well as others,
 want to be informed of this great
 Truth,

Truth viz. That the whole World cannot make Satisfaction for the loss of the Soul.

Christ commanded his Apostles to Go into all the World, and to preach the Gospel, (of which Gospel this Text is a part) to every Creature. Whence it's plain, that he directed his Discourse here in the Text, to all Mankind, as a matter that doth most nearly concern all Adam's Posterity.

Mark 16.
5.

Thirdly, The Doctrine or Sermon it self, laid down by way of Supposition. Christ doth not say, he shall gain the whole World, or any part of it; but only puts the case, If it should be; it is an Hyperbole, not certain, but only supposed: Yet if this were granted, he is in an undone Condition notwithstanding; for this cannot make him amends for the loss of his Soul. And yet how many hazard their Souls for nothing. It is but a Supposition after all, *If a Man should gain the whole World*: Not that any Man ever did, or can do any such thing. For it is but a little of the World we know, and much less we gain or possess. Therefore it is well added, *If a Man gain the whole World*; many gain little or nothing of the World, tho' by a too eager pursuit after it, they lose and undo their Souls.

ἰάν τ' ἅπ-
σαν τὴν οὐ-
ρανίαν καὶ
τὴν γῆν.
i.e. Si mun-
dum uni-
versum
lucrum.

Eccles. 9.
11,

Some by Experience find themselves unsuccessful in the World; for the wise Man saith, *The Battle is not to the strong, nor the Race to the swift, nor Riches to Men of Understanding: But Time and Chance happen to them all.* It is uncertain still, and therefore to lose your Souls, and gain nothing by it, will greatly aggravate your Misery another Day, when you shall be more sensible than now you are.

Some indeed (like the Dog in the Fable) catch after the Shadows of this World, but let go their Souls; who, in hopes of a little Profit, daily omit hearing the Gospel preached, slighting Soul-enriching Seasons of Grace, yet notwithstanding all this, are not certain of the smallest gain: *For Time and Chance happeneth to all.* What Folly (nay, Madness) is this? For who knows but that very Season might have been the Time of Love to thy Soul, wherein the blessed Spirit of God might have moved upon the Waters of the Sanctuary; when thou, to gain a little of this World, didst neglect *waiting at the Gates of Wisdom*, that is, the Ordinances of Jesus Christ. Remember, whilst Thomas was absent, Christ appeared amongst, and blessed his Disciples? Oh! with what Earnestness, and unwearied Diligence, do Men pursue

John 20.
19, to 24.

pursue this World ! As if their highest Happiness lay in the Enjoyment thereof.

Many seem contentedly ignorant of those things that concern their Everlasting Peace, Life, and Salvation ; and rather than some Persons will displease this Friend, or that Relation, from whom they expect some Worldly Advantage ; they will displease God, and dishonour Christ, by turning their backs upon his Ways (tho' perhaps sometimes against their own Light and Consciences) who, notwithstanding, are often disappointed in their hoped-for Worldly Advantage.

The good Lord help and teach you all to understand these things : For there is more in it than, peradventure, ye are aware of, or at present do understand : Every Word in this Text is very pregnant and significant, and carries its due weight with it.

Fourthly, There is the Purchase it self, and that is the World, as before explained, in the largest sense it can be taken ; for it is not only the World, but the whole World ; with all the Delights and Enjoyments of it. Whatsoever is good or desirable, pleasant or profitable, to Mortal Creatures here below, is couched under, and comprehended

The Unprofitable Bargain: Or,

prehended in these words, *The whole World*. So that if a Man had all that his Heart could wish for, or that this World can afford him; yet if he lose his Soul, he is undone notwithstanding. *For what is a Man profited, &c.* The World is a very great Snare to too many; the Love of which hath so seized their Hearts, as that it hath cast them into a deep Sleep of sinful Security, causing them either to be forgetful of, or at least to neglect preparing for another higher and better World:

Psalms 4.6.

The great Cry of many Men is, *Who will shew us any Good?* That is, Worldly Good and Advantage. Any Good will satisfy some; but no Good, short of the first, original, eternal, and chiefest Good, to wit, God as reconciled in Christ to the Soul, can satisfy and quiet others: *Lord, lift thou up the Light of thy Countenance upon us*, say Believers;

Verse 7.

for that will put Spiritual Joy and Gladness into us, beyond all worldly Good or Gain. How earnest is the Prophet David with God in Prayer, that he might not have his *Portion in this Life*. The World is a very poor Portion; yet many make choice of it, and hazard their Souls to obtain it.

Psalms 17.
14.

Fifthly, Here are the Terms of this supposed Purchase, *viz.* The Loss of the Soul;

Soul; under which Loss is comprehended, the Loss of God, his Love, Favour, and Likeness, Heaven, Happiness, and Eternal Life. He shall lose his Soul, *i. e.* The end of his Creation, the Everlasting Enjoyment of his Maker, wherein consisteth the highest Happiness and greatest Felicity. He shall lose his Soul; that is, the Enjoyment of all true and saving Good; he shall miss of Endless Glory and Everlasting Bliss in the Kingdom of Heaven, the hopes of which bears up and supports our Spirits, whilst striving against Sin, in this lower World. In a word, as the loss of Natural Life, is the loss of all Worldly Good and Enjoyment, so the loss of the Soul, is the loss of all Divine, Good and Spiritual Consolation.

Obs. Propriety puts a special Accent upon the loss of the Soul; it is a loss, a certain and great loss, of that which is a Man's own Propriety, his own Soul, that which is nearest to himself, a part, nay, the best and most noble part of himself. This shews, that the Terms are hard; and surely every wise Man will think them so, and say, Lord, save thou my Soul, and it sufficeth me. Take the World who will,

*Yoxlw
dure.*

The Unprofitable Bargain: Or, will, I am resolved to seek after a Higher and more Durable Portion; and will never purchase the World at so dear a Rate as the loss of my own immortal Soul. *What shall a Man give in exchange, &c. i. e.* What can he give, that is valuable in it self, and will be really acceptable unto God, upon this Account? Whereby, or by what Change shall he Redeem himself? What can a Man give, that is equivalent, or a valuable Consideration, as a Ransom to God for his Soul?

As it was in the former Question, so also it is in this, there is much more implied than express'd. It is as if Christ should have said: *Alas!* He hath nothing to give; but suppose he had, yet nothing shall be, nothing can be accepted upon that account; for no Exchange can be made.

Psal. 49.8. *The Redemption of the Soul is precious, and (in this sense) ceaseth for ever.* The Ransoming, or bringing the Soul back from Hell is impossible, it ceaseth for ever, shall never be bro't to pass or accomplished tho' never so much desired. Oh! how will the lost Soul cry out in Hell, What shall I, can I, now give to Redeem my undone Soul?

Sixthly,

The Loss of the Soul Consider'd. 23

Sixtly, We have here, in the last place, Christ's Judgment and Determination concerning this supposed Purchase. What is a Man helped, eased, or made better? Or wherein is he made happier or benefitted? What Good, what Profit, Help or Aid has he, *if he should gain the whole World?* As if Christ had said, Such a Man will find most certainly, at long run, that he hath made a very bad and an undesirable Choice, a miserable Contract, such as he himself will one day repent of, and mourn under, (perhaps) when 'twill be too late. *For what is the Hope of the Hypocrite, tho' he hath gained, when God taketh away his Soul?* What! tho' a Man hath Wife and Children, and other desirable Relations: What! tho' he get Credit and Honour, Authority and Riches, Knowledge and Learning, in all Arts and Sciences, and were able to speak with the Tongue of Men and Angels: Yet what is his Hope, when God taketh away his Soul, that is, in Wrath to Judgment, as it was with the Rich Glutton in the Gospel, *This Night shall thy Soul be required of thee?* Luke 12. 20. What Profit had this Man of all his Worldly Gain? Alas! *Riches profit not in the Day of Wrath, but Righteousness delivereth the Soul from Death.* The Wicked

Pro. 14. 32

Wicked are driven away in their Wickedness; that is, snatch'd away by force, and driven to Judgment by Violence, there to receive an Irrevocable Sentence of Condemnation, as the just desert of their Sin, Wickedness, and Rebellion. And what is the Hope or Profit of such a Man, (think you?) tho' he hath gained (as to this World) when God taketh away his Soul? What is a Man profited, if he gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul?

Having thus opened the Text, the Doctrines from thence are:

First, That every Man hath a precious never-dying Soul.

Secondly, That the Soul of Man is of more Worth and Excellency than the whole World.

Thirdly, That this excellent Soul may be lost.

Fourthly, The Loss of the Soul is the greatest Loss; and on the contrary, the Salvation of the Soul is the greatest Gain.

Fifthly, He that loseth his Soul to gain the World, will find at last, that he hath made a bad and an unprofitable Bargain.

Sixthly,

Sixthly, There is no Redeeming a lost Soul from Hell when already there; for tho' God hath in his infinite Wisdom and Grace made Provision in Christ, to prevent Souls coming thither; yet there is none to bring from thence, if once there. *Will he then be gracious unto him, and say, Deliver him from the Pit of Destruction and Perdition, for I have found a Ransom?* No, it is to deliver, or keep from it, but not to bring out of it:

I might insist on each of these apart, but I chuse rather to sum up all in this one general and comprehensive Proposition.

1. That the Loss of the precious Soul of Man is irreparable and irrecoverable.

First, I shall speak a little by way of Explication to the Word Soul.

Secondly, Shew, wherein the Excellencies of the Soul consisteth.

Thirdly, How or in what Sense the Soul may be said to be lost.

Fourthly, Enquire into the Miseries of the lost Soul, together with the Aggravations.

Fifthly, Prove the Doctrine.

Sixthly, Apply it.

First, The word Soul is taken sometimes for natural Life; for it hath

D pleased

The Unprofitable Bargain : Or, pleased the Lord under this Similitude, to convey his Divine Sense of a Soul unto us. All Taste and Enjoyment is by the Benefit thereof; for if the Life be lost all Sensation ceaseth, and the Body becomes a dead Carcass, an insensible lump of Clay, put what weight you will upon it and the dead Body feels nothing, whatsoever is done to or for it, cannot effect it. Let the Corps of a dead Man be adorned with the greatest Funeral Pomp imaginable, he knows nothing of it, he is not pleased or delighted with it. In a word, its all one to the Deceased, whether the remains be carried in state, or conveyed down to the Grave in Silence. When Life is gone, the whole World avails nothing, because it shall be then to such as though it had never been.

The Original words Translated Soul signify Breathing, Respiring, Life, and
 Job 12. 10. the like. *In whose hand (saith Job speaking of God) is the Breath of all Mankind.* Again St. Paul also speaking of *Eutychus*, who being taken up Dead (as was thought) said. *trouble not yourselves, his Life or Soul is in him, that is, he breaths or liveth.* Once more the same Word that is Translated Soul in the Text, is Life in the Verse before it, *whosoever will save his Life shall loose it.*

What

The Loss of the Soul Consider'd.

27

What is a Man profited by any, by all worldly Gain, if he must part with his Life to obtain it? What Exchange can be made for this? *Skin for Skin, and all that a Man hath will he give for his Life.* Job 2. 7. because the loss of it is irreparable, for the whole World cannot purchase or procure Life for a dead Man.

The Soul is that Spiritual Part of Man distinguished from his Body, whereby he willeth, reasoneth, understandeth, and discourseth of things. *There is a Spirit in Man (saith Elihu)* Job 32. 8. *and the Inspiration of the Almighty giveth him Understanding.* The Soul was full of Light and Life when it came first from God, for (*God breathed into Man the Breath of Life.*) Gen. 2. 7. Not but that Sin hath darkened that Light, and brought Spiritual Death upon the Soul, as will further appear hereafter.

Secondly, The word Soul is to be taken yet more strictly; for that vital, immortal Spirit, that is the very Power and Principle of Life in Man, and that which primarily enjoys and takes in all Happiness, and hath the whole Power of Resentment within its self, both in respect of Joy and Sorrow: Therefore if this be lost, all Happiness and Bliss is lost as the Enjoyment of God, his Love and Likeness. And the Soul

The Unprofitable Bargain, Or,
can find nothing suitable to it self, its
Life and Peace in this lost Condition,
and therefore must be unavoidably Mi-
serable.

Thirdly, The word Soul is also taken
in a complex Sense for the whole Man,
Gen. 12. 5. *As Abraham took all the Souls they had in*
Haran and went to go into the Land of Ca-
46, 26. *naan. All the Souls that came with Jacob*
into Egypt were threescore and six. There
were added to the Church the same day three
Aet. 2. 41. *thousand Souls. We were all in the Ship two*
27. 37. *hundred threescore and sixteen Souls.* Hence
you see the word Soul is sometimes taken
in a comprehensive Sense for Soul and Bo-
dy, by a *Synecdoche* of a part for the whole.

And this seems to be the meaning of
Christ in the Text, as will appear from
the Words of another Evangelist. *What*
Luke 9. *is a Man advantaged if he gain the whole*
25. *World and lose himself, or be cast away.*
Our Lord here alludeth to the Practices
of Men venturing by Sea in hopes of
Gain. Suppose (as if Christ had said)
such Men could load their Ships with
Diamonds or Jewels of the greatest
Value; yet if they lose themselves in
the Voyage, what have they gotten?
In like manner, suppose a Man could
get never so much of this World, yet
if he died in his Sins, Graceless and
Christless, he must be banished from
the

the blessed Presence of God, and enjoyment of his Love and Favour in Christ for ever, and what Advantage then would it be to him that he has gained of this World? Nay, had he the whole World, would it profit him?

Secondly, I shall consider the Excellencies of the Soul, what they are and wherein they do consist.

First, As to its Descent the Soul is of Noble Extraction and Divine Original it came from the Great Jehovah, *God breathed into Man the Breath of Life, and he became a Living Soul.* This is a wonderful Expression, (*and he became a living Soul*) that is a glorious Creature. How great must the Excellency of the Soul be on this Account? It came from the Life giving Power of the Spirit of the eternally blessed God. This is a great Word, and it expresseth much of the Nobility of the Soul.

The People of God are said to be the Temples of the Holy Ghost, or Habitations for the Spirit of God to dwell in. *Know ye not (said the Apostle to the Corinthians) that ye are the Temple of God, and that the Spirit of God dwelleth in you?--Again, Ye are the Temples of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People.*

1 Cor. 3. 16.

2 Cor. 6. 16.

The

The Soul of Man is a Spark of Light and Life, created by him, who is the Wonder-working *Jehovah*, the Eternal God but not of the same Substance or Essence with God (as some have wickedly affirm'd) for if so it would follow, that the Essence of God should not only be subject to Change and Passion, but also to Sin and Pollution, which would be no better than Blasphemy to assert. As to other Creatures God said, *let them be, and they were*, but concerning Man he speaks as it were by way of taking Counsel. *Come and let us make Man in our likeness or Image.* Two Things are observable here. *First*, The word *Elohim* being of the Plural Number (tho' it hath also the Singular) denotes a Plurality of Persons in one Essence, as appears (in the 2d of Gen.) by the Addition of *Jehozath* to *Elohim*. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* That is one Essence, but three Persons. *Secondly*, We hence see something of the Excellency of Man about whom all the Persons in the Glorious Trinity were concerned as to his Creation, *Come and let us make Man, &c.*

Man indeed is the most noble Creature under Heaven, created and inspired immediately by God himself. The Spi-

rit of God hath made me (saith Elihu) Job 33. 4.
and the Breath of the Almighty hath gi-
ven me Life. God is the giver of all
Good, the Fountain of all Light and
Life, and is by way of Eminence cal-
led the Father of Spirits, shall we not Heb. 12. 9.
much rather be in Subjection to the Fa-
ther of Spirits and live. He is also said
to have formed the Spirit of Man within Zech. 12.
him. 1.

Secondly, The Soul is Excellent in
its own nature, it is a Spirit, or a Spi-
ritual Substance, and therefore the more
like unto God, and the fitter to serve
him; for God is a Spirit, and they that Joh. 4. 24.
Worship him, must Worship him in Spirit
and in Truth. A Heathen once said, If Cato.
God be a Spirit, he must be Worshipped with
a pure Mind. Man is the Glory of this
World, and the Soul is the Glory of
Man; not but that there is somewhat
of Excellency and Glory in the Body.
I will praise thee, for I am fearfully and Psal. 139,
wonderfully made (said the Prophet) 14. 15.
marvellous are thy Works, and that my
Soul knoweth right well, ~~my Substance was~~
~~not hid from thee, when I was made in se-~~
~~cret, and curiously wrought in the lowest parts~~
~~of the Earth~~ He was curiously wrought
as to his Body in his Mothers Womb,
which he here means by the lowest
parts of the Earth. But though the
make

make of the Body, or outward Man be curious, yet what are all the Bodies in the World in point of Excellency to one Soul; especially if we take a view of it, as it came from God, having Knowledge in the Understanding, Righteousness in the Will, and Holiness in the Affections, which implies a universal Rectitude. The Soul, being a Spirit, is capable of Contemplating Spiritual Objects, as God, Christ, the wonders of redeeming Love, Heaven, Happiness and Eternal Glory. God is the proper Center or Rest of the Soul.

Psal. 116. Return unto thy Rest O my Soul, mind thy Rest, implying, that the Soul hath no Rest any where else, but in God. God in Christ is the *terminus ad quem*, or the Object of the Souls desire Love and Delight, towards whom it is or should be always in Motion. Cast a Stone never so high into the Air, and it will return again, because the Earth is its Center: So let a Soul be pressed down never so low, it will rise again, because its Center is above.

The Soul being Spiritual depends not upon the Body as to its Essence, tho' it doth as to its Operation while in it, yet it having a distinct Nature from the Body; and so can move and operate when separated from

from it, for it hath no Dependance upon, nor Co-existence with the Body, but hath an intrinsical Life and Motion in its self, and therefore works secretly and indiscernibly as to Creatures. *Who* ^{1 Cor. 2.} *knows the things of a Man, save the Spirit of Man which is in him.* We have reason to believe, that the Devil himself knows not certainly, what the inward Workings of the Soul are, he may give a near guess by our Words or Actions, what is in the Heart and Mind. But God who is greater than the Heart, knows all things, nay the secret Motions and Inclinations of the Soul are open or visible to his *All-seeing Eye.* ^{Heb. 4. 12} God can discern the intents of the inward Man; he *searcheth the Heart, and tries the Reins,* and nothing can be hid from him; but this is not found in any Creature.

The Soul is quick and nimble, active, vigorous and indefatigable, *for the Spirit is willing, though the Flesh be weak,* it is vastly large and comprehensive, what can the Soul grasp in its Thoughts? It can travel by Meditation, through Heaven, Earth and Hell, and how comprehensive also are the Desires thereof? She can soon open her Mouth so wide, as that the whole World, nay the whole Creation cannot fill or satisfy it.

Thirdly,

The Unprofitable Bargain : Or,

Thirdly, The Excellency of the Soul will further appear, from that Esteem and Value those have for it, who (as all must own) best know and understand it. The Judgment and Esteem of wise and faithful Men is Valuable, as to the Concerns of this World, some make it not only the Measure of their Esteem, but also the Rule of their Actions in purchasing and the like. Therefore it may not be altogether lost time, if we enquire after their Opinion in this Matter, who are the most competent Judges herein.

First, God who is the Father of Spirits, and Creator of Souls hath a very high Esteem for them ; they are not only the Work of his Hands, but also the Delight of his Heart ; for from all Eternity he hath implied his Royal Thoughts about, and ingaged his unsearchable Wisdom in finding out a way, and laying a Scene of saving Souls in and by the Lord Jesus Christ. This way of saving Souls is very agreeable to the great Designs of his own Honour and Praise ; for he being moved hereunto only by infinite Goodness, the, Glory of all, most ultimately redowns to his own free Grace.

What great and wonderful Contrivances, unparallel'd Condescension, and in-

inexpressible Grace, is now brought to Light through the Gospel, viz. Such Col. 1.26; *Mysteries as were hid from Ages past, but are now made manifest to the Saints.* How many ways hath God made known his high Esteem of, and Concern for Souls? What could he have said and done more than he hath in order hereunto? Will not this leave careless Sinners without Excuse another Day?

Six, things manifestly discover the great Love and high Esteem God hath for Souls.

Five In that he thought of, and set his Heart upon them from Eternity. This is very strange indeed, that God who was infinitely unchangeably Happy and Glorious, having no need of, or Dependance upon any Creature, that he should think of; much less set his Heart upon Man, this is cause of Adoration. *What is Man* (said Job) *that thou shouldest magnify him,* be mindful of him, set him up in thine Esteem, having made him but a little lower than the Angels (as before) and that thou shouldest set thine Heart upon him? Oh! how Astonishing is it to consider, that God should set his Heart upon poor unworthy, wretched sinful Man. What we set our Hearts upon, we love and esteem; so also here God setting his Heart

The Unposittable Bargain: Or,
Heart upon the Children of Men, shews
the greatness of his Love and Value for
their Souls.

Secondly, God hath set up Jesus Christ
in a Covenant-way before the Founda-
tion of the World was laid, as an ap-
proved Saviour and Redeemer of lost
Pro. 8. 27. Sinners. *I was set up from everlasting*
(said Christ) *from the beginning*, or be-
fore the Earth was. Set up not as God,
for he was, and for ever will be God
Rom 9. 5. *over all, blessed for ever.* But he was
set up as Mediator, between God and
Man, as the great surety and under-
Isa. 42. 6. taker for Souls. *I the Lord have called*
thee in Righteousness, and will hold thy
Hand, and give thee for a Covenant of
49. 6. *the People*——Again, *I will also give*
thee for a Light to the Gentiles that thou
shouldest be for Salvation to the end of the
Earth. You see what he was called to,
and set up for, and that was the Salva-
tion of Souls to the ends of the Earth.

Thirdly, God having thus set his
Heart upon Man, and set up Christ as
his Redeemer, he gave those that were
his chosen ones to Christ in Charge to
be redeemed and saved by him, not
being willing to trust them in any o-
Joh. 17. 6. ther Hand but his. *Thine they were and*
thou gavest them me, (said the great
Saviour.) For the Will of the Father
is,

is, that all thus given to Christ should be raised up and saved by him at the last Day; for of *all that thou hast given me* ver. 12. *I have lost none, but the Son of Perdition,* Eph. 1. 4. *that the Scripture might be fulfilled.* They are chosen in Christ, and given to him to be redeemed and saved by him. God hath put them into the Hands of one *that is able to save to the uttermost, all* Heb. 7. 25. *that come, &c.* As Judah became surety, to his Father Jacob, for his Brother Benjamin, so is Christ become Surety to God his Father for those given to him. *I will be Surety for him, at my* Gen. 43. 9. *Hand shalt thou require him, if I bring him not unto thee and set him before thee, let me bear the blame for ever.* Judah in this appears as a Type of Christ, in his Great Undertaking as the Surety of God's Elect; for the Apostle called him the *Surety of a better Testament.* In Heb. 7. 22. the Covenant, the Father makes a free offer of his to Christ, who readily accepted of them, and became Surety for them in order to Redemption, which is a great and wonderful Mystery.

Fourthly, With what Delight, Complacency and Satisfaction did God view this his Contrivance and Agreement with Christ when ratified and confirmed between them. *I was daily his Delight;* not only as his Eternal Son, but

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also

The Unprofitable Bargain : Or, also as the constituted and great Saviour of Sinners. — *I have laid help upon one that is Mighty, (saith God) he speaks as fill'd with Joy at the Consideration of what was done in this matter, in order to save Souls. Man had destroyed and undone himself by Sin, but in and from God was his help found, I have laid help upon one that is Mighty, Almighty, able to do infinitely above all that we can ask or think. All Power in Heaven and Earth was given to him, and therefore nothing was or could be to hard for him.*

First, It was the Act of God himself I have laid, &c. I who am the high and lofty one inhabiting Eternity, whose Name is Holy, have done it. I who am God Almighty.

Secondly, There is the Mercy provided, and that is Help; for such who were in themselves altogether Helpless.

Thirdly, The Person on whom this Help was laid, and that was the mighty Jesus, he in whom all the fullness of the Godhead dwells bodily. What Delight and Satisfaction did God take in this mighty One? (To whom he had committed the Care and Concern of Souls) especially considering him as
Isa. 63. 1. travelling in the Greatness of his Strength,
speaking

The Loss of the Soul Consider'd.

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speaking in Righteousness and mighty to save. It was very grateful without doubt to God the Father, to behold his Dear Son, as under Covenant Obligation, to assume our Nature in time under the Law, that he might redeem Gal. 4. 4, those that were condemn'd by the Law. God saw his own Glory secured, his Holiness vindicated, and the Souls of his Children saved with an everlasting Salvation in Christ. This was therefore a delightful Prospect to him in Eternity to behold what should come to pass in the Fulness of time. But alas! we want Words to express how well pleased God was with, and how much he delighted in these Things; *For God so loved the World, that he gave his* Joh. 3. 16. *only begotten Son; that whosoever believed in him should not perish, but have everlasting Life.* Christ was not the Son of God by Adoption, but by Eternal Generation; and in that Sense his only Son, the Son of his Love and Delight from Everlasting, in whom he was, is and for ever will be infinitely well-pleased, and therefore the Gift of such a Son must be the fullest and clearest Proof of the greatest love and highest Esteem. What were Angels and Men, Heaven and Earth, nay the whole Creation to one Lord Jesus Christ. Herein God

The Unprofitable Bargain : Or,

commended his Love to the highest, and gave an infallible Demonstration of his Value and Esteem for Souls, *in that whilst we were yet Sinners Christ died for us.* It is an inexplicable proposition ; for the Evangelist speaks as wanting Words to express the greatness of that Love and Esteem manifested in giving Christ for a lost unworthy, sinful and undone World. Let us all therefore with Hearts suitably affected cry out with the great Apostle of old and say, *Oh ! the depth of the Riches both of the Wisdom and Knowledge of God how unsearchable are his Judgments, and his Ways past finding out.*

Rom. 11.
33.

Fifthly, What great Delight and Pleasure did God take in the actual Accomplishment of that in time, which was (as hath been hinted) agreed upon in Eternity ? *Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his Soul an Offering for Sin, &c.* Oh ! what an astonishing Consideration is here. Tho' he was his Son, his only and beloved Son ; yet notwithstanding it pleased the Lord to bruise him, and put him to Grief. *Tho' he had done no Violence, neither was any deceit in his Mouth.* Though he suffered for other Mens Sins, having all our Iniquity laid on him by the Father in a way

Verse 9.

The Loss of the Soul Consider'd.

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a way of Imputation, though he never offended him, but did always those things that pleased him ; nay, though his Father be the God of all Grace and Pity, abhorring Cruelty ; yet it pleased the Lord to bruise him. Though a God of infinite Goodness, whose Name, and Nature is Love, and who delights to be made known to Men by this Character, *the Lord God merciful and* *Exod. 34. gracions*, yet it pleased the Lord to *6.* bruise him, not that God took Pleasure in the Suffering of Christ, any other way than as they glorified him, and procured Salvation for Souls. It was the Benefits that should come by them, and not the Sufferings themselves simply considered, that were so pleasing unto God. Had the Lord taken Pleasure in bruising us, this had been no Wonder, because we have sinned ; but *Heb. 7. 26.* *Christ was Holy, harmless, undefiled and separate from Sinners. Yet he hath made him* *2 Cor. 5.* *to be Sin for us, who knew no Sin, that we* *21.* *might be made the Righteousness of God in him* The Disposition was wonderful (it pleased the Lord) but the reason hereof is plain, because Christ's Sufferings were atoning and satisfying to offended Justice, for the Sin hating God, took great Delight and Pleasure in those Sin expiating Sufferings of his.

The Unprofitable Bargain, Or,

Heb. 10.
31.

Dear Son. God is here to be considered as a Just, and Sin-revenging Judge, and Christ as the Surety of Sinners, and as such he found it *a fearful thing to fall into the Hands of the Living God*; for it pleased the Lord to bruise him, &c.

Sixtly, God hath raised up those to a State of Acceptation with himself in Christ, who were most unacceptable, nay abominable in themselves. To the Praise of the Glory of his Grace, wherein (*i. e.* in which Grace) he hath made us accepted in the Beloved. Man by Sin hath lost that, which was most acceptable unto God, *viz.* his blessed and glorious Image, and not only so, but hath plunged himself into that which is an Abomination to the Lord, for he is of purer Eyes than to behold Iniquity. Whatever he may think of himself, or be in his own Eyes, or in the Eyes of others; yet he is abominable in the Eyes of the holy God consider'd as in himself, and in his natural State.

Hab. 1. 13.

Again, He is not only fallen from Acceptation into Abomination, but is likewise utterly unable to raise himself by all that he can do, into a State of Acceptation with his God (which he was once in.) He may as soon create a World, or raise the Dead to Life,

as

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as raise up himself into this Blessed Condition again. But God hath done it himself, *He hath made us accepted in the Beloved.* The natural Man cannot bring God down to his Terms; neither can he come up to the Terms of God, and therefore what admirable Love, Esteem and Favour is this, that the Lord should take the Work into his own Hand, and raise such unworthy feeble Creatures as we were to be accepted in Christ the beloved to the Eternal Praise of his own Grace. From each of these Heads something may be observ'd to confirm this, that God highly valueth immortal Souls. He remembered and set his Heart upon them, set up and covenanted with Christ upon their Account, gave them to him, took delight in it when done, rejoyced in its actual Accomplishment, and made them accepted in Christ to the Praise of the Glory of his Grace.

Secondly, Something also may be further added as to the Love and Esteem of God the Son, to the Souls of Men. The Father was not more ready to propose, than the Son to comply with the Terms of the Covenant in order to their Redemption and Salvation. Had Christ not greatly loved, and highly valued, he would never have pur-

purchased Souls at so dear a rate, as the loss of his own Life, and precious Blood, for that only was, and could be the price of their Redemption. How readily did he comply with and engage in this great Work, when Sacrifices and Offerings would not do, could not be accepted. Then said I,

Psal. 40. 7.
8.

Lo I come in the Volume of the Book, it is written of me, for I delight to do thy Will, &c. He laid aside his Crown and Glory for a time, and being found in

Phil. 2. 6,
7. 8.

Fashion as a Man, he humbled himself and became obedient unto Death, even the

Mat 20.
28.

Death of the Cross, giving his Life a Ransom for many, that is, he faithfully performed all that he had undertaken ;

Luke 12.
50.

nay, he was greatly streightned till it was accomplished. He fled not from, but went to meet those that came to ap-

Joh. 18. 8.

prehend him. If you seek me let these go, I am Jesus whom you seek. Alas !

Rom. 4.
25.

He lived a miserable Life, and died a cursed Death, being delivered up for our Offences, and raised again for our Justification, and all this, and much more he did and suffered to shew his Love and Esteem for Souls. How of-

Luke 19.
41, 42.

ten did he weep over the Impenitent? being grieved for the hardness of their Hearts ? How passionately did he plead with Sinners, beseeching them to be

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reconciled to God? What was the whole Course of his innocent Life, and design of his shameful and painful Death, but a full and unquestionable Discovery of his Love to Sinners; *Greater Love hath no Man than this, Joh. 15. than for a Man to lay down his Life for* 13.

his Friend: From the greatness of the Price we may judge of the Purchase as to its Worth and Value, but the Price of Redemption was great; therefore the Souls Redeemed must be precious, for which so great a price was paid. Never was the like Ransom demanded or produced for any thing since the Creation, as was for Souls. And how freely and spontaneously did Christ part with his own Life to save them.

I lay it down of my self, for no Man Joh. 10. taketh it from me, I have Power to lay it 17, 18. *down and take it again*, and this he did with the greatest Delight. That which may be an acceptable Ransom for a private Centinel, is not so for a Commission Officer (when taken Prisoners of War) for according to the Dignity of the Person, so proportionably is the Ransom among Men, whence we may argue concerning the Worth and Value of the Soul.

Thirdly, How great likewise is the Love and Esteem of God the Holy Spirit

The Unprofitable Bargain : Or, rit to Souls ? Discovered in and by striving with, quickning and convincing of, shining upon, and leading them to Christ the only Saviour, sealing them over to the Day of Redemption.

Joh. 16.8,
9.

The Spirit of Grace makes a Divine Revelation of Christ to the Soul, convincing it of Sin, Righteousness and Judgment. Oh ! how Friendly doth this Blessed Agent act in and upon the Heart ? perswading and enabling Persons to accept of, and close in with Jesus Christ as freely offered in the Gospel. It is God the holy Spirit that brings Light and Life into the dead Soul, savingly discovering Christ unto it. — *He shall receive of mine and shew it unto you,* (said Christ to his Apostles) speaking of the Spirit, who is

Joh. 16,
14.

Eph. 1.17.

called the Spirit of Wisdom and Revelation in the Knowledge of him. The great Work and Office of this mighty one the Lord the Spirit is to bring the things of Jesus into Remembrance, and to guide into all Truth, causing the People of God to hear a word behind them, saying, *This is the way, walk in it, when they turn either to the right Hand or to the left.* It is the Spirit that

Isa. 30.21.

Eph. 4.30.

Cap. 1.13.

quickeneth, and sealeth over to the Day of Redemption, those that believe in Christ; for *after you believed* (said Paul

Paul

The Loss of the Soul Consider'd.

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Paul to the Ephesians) you were sealed with the Holy Spirit of Promise.

Fourthly, Angels also have a very high Esteem for Souls. They being Spirits must needs know the Nature, Worth, Capacity and Excellency of the Soul, much better than we who are but carnal Creatures, and led away with sensible Objects. But Angels are free from all things of this kind, and are purely Spiritual ; and that not only in their Being, but also in their Apprehension, Esteem and Judgment, and those Excellent Creatures have shewed an high Esteem of and Value for immortal Spirits.

First, What a high Esteem and Value have good Angels had for Souls ? How have they expressed their Love to, and Esteem of them ? manifest in their rejoicing at the Incarnation of the Son of God. *Fear not* (said the Angels to the Shepherds) *for behold I bring you good Tidings of great Joy which shall be to all People : For unto you is born this Day in the City of David, a Saviour which is Christ the Lord,* that which caused the Tidings he brought to be so good and welcome, was the Birth of the Saviour of Souls, for *Jesus Christ came to seek and to save that which was lost.* And oh ! how greatly did they rejoyce
(ha-

Ver. 13:
14.

(having done their Message) for suddenly there was with the Angel a Multitude of the Heavenly Host, praising God and saying, Glory to God in the Highest, and on Earth Peace and Goodwill towards Men. Those kind and friendly Creatures are contented, nay, glad, and do rejoyce, that those Places, their Fellows lost, should be filled up again with the Redeemed from amongst Men. They rejoyce when Conversion-work goes on ; for Christ tells us, *that there is Joy in Heaven in the Presence of the Angels of God over one Sinner that Repenteth.* The Court of Glory above is always full of Joy (*In thy Presence is fullness of Joy, and at thy right Hand are Pleasures for evermore.*) But oh ! how do their Joys (as it were) abound, *super* abound, and run over, when they see Sinners brought home to God through Christ by a sound Conversion. Doubtless they are well-pleased to be sent forth, *as Ministering Spirits to the Heirs of Salvation.*

Luke 15:
7, 10.

Psal. 16:
11.

Heb. 1. 14.

Secondly, Evil Angels, those great Plunderers and dreadful Destroyers of Souls : They know also very well the Worth and Excellency of them, which is the cause why they hunt after them as a Valuable Prey, rejoycing when they can catch and ensnare, ruin and undo them ;

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them; for they always thirst after their Blood, seeking their Destruction. *Be* ^{1 Pet. 5.} *sober, be vigilant, for your Adversary the* ^{8.} *Devil as a roaring Lyon walketh about seeking whom he may devour.* This grand Enemy of Mankind is indefatigable and unwearied in his Pursuit after Souls. He owned to God that he came from *Going too and fro in the Earth, and from* ^{Job 1. 7,} *walking up and down in it.* This shews ^{2, 2.} that he is never idle nor unactive, but is always pursuing after this great and most desirable Enterprize. What Variety of Temptations, Stratagems and Devices doth he make use of? to betray Souls into his mercyleless and cruel Hands? How many thousand Baits, with Soul-destroying Hooks under them, is he laying daily? What depths of Deceit, Falshood and Flattery, is he continually guilty of, and laying before the Soul in order to delude and ensnare it? And again, How doth he rage and storm? When Souls are by Christ taken out of his Kingdom and Dominion, and snatched by the Hand of free Grace out of his Claws, *as Brands out of burning?* This he looks upon as a very great Loss and Disappointment to him. He envieth Jesus Christ exceedingly, because he is the great Redeemer of immortal Spirits. And

if it were in his Power to hinder it, not one Soul should be for ever saved by his Death and Satisfaction. But blessed be God for Jesus Christ, who only
 .25. can take this Prey from the mighty. Oh ! how doth Hell and the Powers of Darkness rejoyce and triumph in their Conquest over Souls (speaking after the manner of Men) for certainly were there any Joy or rejoycing in Hell, no doubt it should be upon this Account. For they would be glad to see precious Souls brought under the Power of the Prince of Darkness, because they are (as it were) the Monuments, Memorials, and Trophys of Victory in Hell.

The Devil, who is Prince of the Power of the Air, and a wise understanding Creature would never be at such a vast Expence of Time and Labour to catch Souls were they not very Precious and Excellent. He will not deny a Man the World here, upon Condition he shall have his Soul hereafter. Witness his formal Contracts with, and Hellish Proposals to the Children of Men. And doubtless there is nothing torments him more than that he is chained and limited by our Blessed Lord, so that he cannot do so much mischief to Souls as he would.

Or, **The Loss of the Soul Consider'd.** 5
As the King of Sodom once said to
Abraham in another Case, so doth Sa-
bleman in this, *Give me the Persons*, said
only, *Hebrew Souls* (meaning Men and
Women) *and take thou the Goods to thy* Gen. 14.
self: So says the Devil to Men in his 21.
their Temptations, take you the *World*, the
the whole *World* to your selves, and give
were me your Souls. I desire nothing more,
I, nor any thing so much as your Souls.
count This is all that I seek after: A clear
pre instance whereof you find in his temp-
Powering Christ. *The Devil taketh him up* Mat. 4. 8,
cause *into an exceeding high Mountain*, and 9.
enters *sheweth him all the Kingdoms of the*
ry in *World and the Glory of them*, and said,
all these will I give thee if thou wilt fall
f the *down and worship me*. Whence you see
un Satan strives, not so much to get your
er be Riches, Honours and Pleasures from
e and you here, as that he might have your
y no Souls for ever in Hell hereafter. He
e will seek you and not yours; for if he can
up keep your Souls from Heaven at last,
Some he cares not what you have, and do
Con enjoy of the World here.

As to *Fourthly*, The Soul is endowed with
ble great Excellency and Nobility above
more all other Creatures in the World,
nited as Knowledge, Reason, Understand-
cand-ing, Will and Affections. These ren-
as he der its Capacity and Ability to be
As F 2 very

very great, able to know and understand in some Measure, the Nature, Life, Order, Motion and Influence of Terrestrial, and also Cœlestial Bodies, nay it can conceive of, and contemplate something of the nature and order of Angels and glorified Spirits, being able to have and hold Communion with them, for the Soul is a Spirit, and therein like unto them, and daily receiveth signal Kindnesses from the good and friendly Angels, in a way of Preservation and Comfort, many of which kindnesses we shall not be fully sensible of, till we come into the other World. God hath given his Angels

Psal. 91.

11.

Mat. 4. 6.

Mr. H.

Ainsworths

Communi-

on of

Saints in

twelves,

cap. 15.

pag. 242.

charge concerning his, that they bear them up, least they dash their Feet against a Stone. " These Heavenly Crea-

tures are Parties in the Communi-

on of the Saints, for they and we

have all one Head which is Christ,

and are all Elect to be Partakers of

the Glory of God for ever. But

they having not Flesh and Blood

as we; therefore the fellowship be-

tween them and us is Spiritual to

be Learned out of the Scriptures

and discerned by Faith, not by Eye-

sight. *The Angel of the Lord encamp-*

eth round about them that fear him, and

delivereth them.

Psal. 34.

7

I may go further yet, and tell you, that the Soul is capable of a saving Knowledge of God in Christ. *This is* Joh. 17:3. *Life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.* There is a Knowledge of God spoken of in Scripture even from Rom. 11. *things that do appear, viz. of his eternal Power, and God-head, but there is another better and higher kind of Knowledge attainable, and that is sanctifying and saving, viz. the Knowledge of God, as a reconciled Father in Christ, God was in Christ, reconciling* 2 Cor. 5. *the World to himself.* The Soul is capable of knowing Things Natural, Moral, Divine and Spiritual; for saith God by the Prophet, *I will even be- troth thee to me in Faithfulness, and thou shalt know the Lord. I know that I shall be justified, said holy Job. I know that my Redeemer liveth, &c. for I know in whom I have believed, and am persuaded that he is able to keep that which I have Committed unto him against that Day, said St. Paul also, with many like Instances: Whence we see that the Soul is capable of knowing God-savingly.*

Secondly, Of bearing his Image and Likeness, this is a marvellous Excellency, and yet no more than is real,

1 Cor. 15. for we read of bearing the Image of the
 49. Heavenly. Nothing short of which can
 Psal. 17. satisfy gracious Persons. As for me
 15. (said David) I will behold thy Face in
*Righteousness, I shall be satisfied when I
 awake with, or in thy Likeness. This
 will be compleat hereafter though im-
 perfect here: We shall be like him, for*
 a Joh. 3. 2. *we shall see him as he is.* Much of God
 may be discerned in the Soul here;
 but what will it be when enlarged and
 beautified with Saving-Grace, assisted
 and supported by a supernatural Pow-
 er, and made Partaker of the Divine
 Nature. The Blessed Image of God is
 defaced by Sin, yet not so as utterly
 to incapacitate the Soul of having it
 renewed or stamped afresh upon it.

The Soul is only under the Power
 and Command of God; for no Crea-
 ture hath or can have Power over
 the Soul. The Body indeed may be
 compell'd and confin'd, but the Soul
 cannot; therefore said Christ to his
 Mat. 10. Follower, *fear not them that can kill the*
 28. *Body but are not able to kill the Soul; but ra-
 ther fear him that is able to destroy both Soul
 and Body in Hell.* There is none can hurt,
 much less destroy the Soul without its
 self, all that the Devil and his In-
 struments can do is, only to present
 sinful Objects before its Eyes, in ways
 of

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of Temptation, but the Soul is not hurt thereby, unless it consents to it, and comply with it; which is matter of Comfort to the People of God. Not but that you ought to resist the Devil in all his Temptations, for if once you yield to Sin, you shall soon be slaves to Satan, for *his Servants you are, to whom* Rom. 6. *you obey.* 16.

Thirdly, The Soul is capable of Communion with God. *And truly our fellowship is with the Father, and with the Son Jesus* 1 John 1. *Christ.* 3. As you cannot find the Image of God upon, nor the Knowledge of God in any, save Angels and Men, so there is no other Creature that hath, or can have, Communion with God, but only they.

Communion with, implys a living the Life of God, which is another very great excellency of the Soul. Those that do not live the Life of God, do not, cannot hold Communion with him. You read of some who were *alienated from the Life of God, through* Ephes. 4. *the ignorance that is in them, because of* 18. *the blindness of their Heart.* These were Unregenerated, Unconverted Sinners, who lived and walked according to the course of this World, fulfilling the desires of the Flesh. But the Saints are capable of that, which *Paul* calls the Life

The Unprofitable Bargain: Or,

Life of God, for it is an agreeableness as to the same kind of Life, that is, the foundation of Communion between God and the Soul. Man hath not, nor can he have Communion with brute Beasts, because he lives another, a different kind of Life, from them. But that which the Apostle calls here the Life of God, is a Spiritual, Heavenly and Holy Life; which Life the Believer is capable of, and so can live the Life of God. We find, that in all Ages of the World, God hath Communicated, of his Grace and Spirit, to the Children of Men through Christ, for Man is his beloved Creature, unto whom the great *Jehovah* hath Communicated the greatest and most excellent Favours and Blessings, that ever he did or will to any part of his Creation besides; whence it appears, that the Soul is capable of the chiefest good that ever God bestow'd on Creatures, and therefore excellent. All must own that the humane Soul of Christ had as much of God, his Grace and Spirit Communicated unto it, as ever any Creature had, or can have, *for God gave not his Spirit by measure unto him.* The humane Soul of Christ is of the same nature with Ours, but with this difference, his was absolutely free from Sin and Pollution,

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where's
more
than
Joh. 3.34:

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tion, but we were shapen in Sin, and were brought forth in Iniquity. We no sooner had actually our Being, but we were sinful Creatures; but Christ had no Sin either original or actual, he was that Spotless *Lamb of God that taketh away the Sins of the World.* Hence then it appears, that the Soul of Man is capable of the highest Favour, and greatest Good, that an infinitely gracious God designs to bestow on Creatures. God, who is the first infinite original and eternal Good, can let out of himself his Grace and Spirit in a wonderful way and manner to Creatures, but never to any more eminently than to the Soul of Man.

And therefore it may be well said, *Who is a God like unto thee, &c.* Tho' Micah 7: God makes great and glorious Discoveries of himself, his Mind and Will to his in this World, yet the highest and greatest are reserved for the State above, which is beyond Sin and Sorrow. For as the Soul can hold and have Communion with God, here by Grace, so also hereafter in glory.

Fifthly, Another excellency of the Soul is this, it is Immortal, shall never dye, or cease to be, but continue for ever either in Joy or Sorrow. This Crowns all that I have said, for our sweetest

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sweetest Enjoyments in this World are often imbittered by their short continuance, they are often gone in a moment, nay, *Life it self is but as a vapour that appears for a little moment, and then vanisheth away.* Were the

Jam. 4. 14.

Soul Mortal (as some have Antiscripturally imagined) then he that kills the Body should kill the Soul also ; but this

X
Luke 12.
45.

cannot be, therefore, *Fear not them that can kill the Body and can do no more,* mind that, can do no more, can go no farther than the Body. The Soul re-

Luke 16.
22. to 25.

turns to God, when the Body falls into the Grave (as I hinted.) The Soul is alive, when the Body is dead, as ap-

pears from *Dives and Lazarus,---The beggar died, and was by Angels carried into Abraham's bosom, the rich man also died, and was buried, and in Hell he lift up his Eyes, &c.* This Parable sets forth

the Souls Immortality, and the distribution of Rewards and Punishments after Death. The greatness and extremity of the Torments of Hell, and the

bliss and happy Condition of such as are in Heaven together, with the unchangeableness or perpetuity of both.

For besides all this (said *Abraham*) between us and you, there is a great Gulph fixed by the unalterable decree of an unchangeable God, so that there

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is no passing from one Place, much less from one state to the other. Fallen Angels are said to be confined, or *shut up under everlasting chains of darkness reserved unto the judgment of the great day.* Would you know what those Chains are? First, The guilt of Sin as a heavy Chain lies upon the lost Soul in Hell. *The yoke of my Transgressions is bound by his hand* (said the Church) *they are wreathed and come up upon my neck.* If an afflicted Church thus complains, when under Correction, in time, what must a lost Soul do, when under Justice and Judgment in Eternity, for *the wicked shall be held, taken and tormented by the cords of their own Sins and Iniquities.* The yoke of Sin will lie so heavy upon the neck of the lost Sinner, in the other World, as will torment him for ever, causing him to cry out and say, I my self am the cause of my own sorrow. Jude 6.
Lam. 1.
14.
Prov. 5.
22.

A guilty Conscience is a great torment, and aggravation of misery, to those in Hell, for it lies as a chain of Confinement upon them, which can never be shaken off. You read three times over in one Chapter, of *a worm that never dies, a fire that shall never be quenched.* What is this worm (think you?) it is a guilty, terrifying, condemning Mark 9.
44, 45,
48.

The Unprofitable Bargain, Or,

demning Conscience tormented by the unquenchable fire of the wrath and furies of a displeased Almighty God.

Deut. 32. *A fire is kindled in my anger, that shall burn to the lowest Hell.*

22.

X | Secondly, There is the chain of final desperation that they shall for ever lie under and be tormented by, then the distressed Conscience hath nothing left but a certain and fearful looking for of Judgment, and fiery Indignation that shall devour the Adversaries. They shall be so far from expecting deliverance, that fearful thoughts of future Judgments will still arise within them, terrifying their miserable Souls.

Heb. 10.
27.

X | Thirdly, There is the chain of God's eternal Decree, that can never be broken, *The purposes of the Lord shall stand*, for if he shuts, none can open. If once

Luke 12.
59.

a Person be cast by Justice into the Prison of Hell, there is no coming from thence till the uttermost Farthing be paid; but this can never be, for the lost Soul shall not have one Farthing to pay, of its great Debt for ever. And therefore it is confined and chained down by the Decree and Justice of the great Judge. Tho' the Soul had a beginning, yet it shall have no end, for its life runs parallel with Eternity, being Metaphysical in its own nature, and therefore cannot

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cannot waste, decay, grow old and feeble, or dye, as the body doth. *But all* 1 Pet. 1. *flesh is grass, and the glory of man, as the flower of the field, the grass withereth, and the flower thereof falleth away.* The World, and almost all in it, is as full of Mutation as Motion, for the fashion thereof passeth away. But when we come into the other World, we shall then be fixt for ever, and remain unalterable to Eternity; which is that I shall insist a little further upon, and shew, that the Soul is Immortal. Phillip 1. 21, 23. were not this a Truth, in what sense must we understand the Apostle? when he tells us, that for him to dye, would be gain to him, nay, and that he desired to depart, that he might be with Christ, which was far better. That is, far better than all Enjoyments in this World, whether taken in a Civil or Religious sense. In what sense also are the dead Blessed, if the Soul be not Immortal? *Blessed are the dead, which die in the Lord,* Rev. 14. *for they rest from their labours, and their works do follow them.* 13. Most certainly then, the Soul suffers no loss of her own essential life, by the death and dissolution of the Body, for she then doth not cease to be or live by any act of Annihilation, or being reduc'd to her first Nothingness, but remains the same

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still

The Unprofitable Bargain : Or, still, as before, in respect of Life and Being.

We find in Scripture, that both the rewards of Grace and those Punishments, that shall be inflicted on the Wicked, in the other World, are both Eternal, therefore the Subjects must also be Eternal. First, *Thou wilt shew me the paths of Life : In thy presence is fullness of Joy, at thy right hand are Pleasures for evermore.* The Pleasures of Sin are but for a Season, a short and uncertain Season. *The triumph of the Wicked is short, and the joy of the Hypocrite, but for a moment.* Yet their Sorrows are certain and lasting, nay, everlasting, *He shall perish for ever* is presently added. The rewards of Grace, are by Ap. Peter called *An inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for the Saints.* The Inheritance of the Saints in Light being durable and lasting, the Joys at God's right hand being full and everlasting; and this spoken of by way of Promise or Encouragement to the People of God, proves, that the Soul lives and abides for ever.

I must but little more than name those Texts, that plainly prove the Immortality of the Soul, for they are many

Psal. 16.
11.

Job 20 5.

V. 7.

1 Pet. 1.
4, 5.

many in number. The Words, everlasting, eternal, for ever, nay, for ever and ever, both in the Old and New Testament, are frequently made use of, to set forth the Immortality of the Soul, and the perpetuity of those Rewards and Punishments beyond the Grave, or in the other World. The Prophet *Daniel*, speaking of the Resurrection, tells us, that some *shall awake out of the dust, and arise to everlasting Life, but others to shame and everlasting Contempt.* That is, everlasting Dishonour, Reproach, Disgrace, nay, Death it self. The same Holy Man addeth, in the following words, *That the Wise shall shine as the brightness of the Firmament, and they that turn'd many to Righteousness, as the Stars for ever and ever.* The Soul being of a Spiritual, Uncompounded Nature, cannot be subject to Death, Dissolution or Corruption, no, nor can it rest or sleep at a distance from God; as some have vainly imagined, and presumptuously affirm'd, for I have already shewen, that God is the rest of the Soul, and that Banishment from him and his blessed Presence is not the least part of the misery of the lost Soul, as I shall shew more fully under the next general Head. *In his presence is fullness of joy*

The Unprofitable Bargain : Or,

Ah ! but in his absence is nothing but sorrow, *weeping and gnashing of teeth* for ever. The Penman of the Epistle to the *Thessalonians* commands, that they should comfort not only themselves, but also one another, with these words, *You shall be ever with the Lord.* To behold his Glory and enjoy his Favour, being perfectly freed from Sin and Sorrow. Again, our Lord Christ, having given a Description of the last Judgment, concluded his Discourse for that time, with these words, *And these* (meaning wicked, ungodly Sinners) *shall go away into everlasting Punishment, but the Righteous into Life Eternal.* They must go away from God, Christ, the Holy Ghost, Heaven, Happiness and Glory, the fountain of Light, Life and Love, into Everlasting Punishment. Oh ! amazing Expression ! Who can fully set forth the Terror that is in these words. *Depart from me, ye Cursed, into everlasting fire, prepared for the Devil and his Angels.* It's strange, if any, who read or hear and weigh these Sacred Testimonies of the Holy Ghost, should any longer doubt as to the Immortality of the Soul. But I shall add once more. The Apostle speaking concerning the future state of Christ opposing Sinners

1 Theff.

4. 17.

Matt. 25.
46.

V. 41.

ners, saith, *They have no rest, day nor night, but the smoke of their torment ascendeth up for ever and ever.* That destruction, which the ignorant, disobedient Sinner shall be punished with, is called an *everlasting destruction from the presence of the Lord, and from the glory of his power.* 2 Thel. 1. 9. I shall not stand to open all those places of Holy Scripture, least I should be thought tedious, but shall leave the Judicious Reader to enlarge on them, in his own Thoughts or Meditations. What should Stephen mean, when dying by the hand of Violence; by saying, *Lord Jesus receive my spirit?* AAs 7. 59. This is as if he had said, *Lord Jesus receive my never dying and departing Soul to thy self; take thou care of that, whatever becomes of my dying Body.* I will commit the keeping of my Soul unto thee, therefore, Lord, take thou care of it, preserve and save it.

There are some indeed (whom the Apostle calls Men of corrupt minds) who would persuade the ignorant to believe, that the Soul is Mortal, or at least, that it sleeps with the Body in the Grave, till the Resurrection. But this is altogether Vain, nay, False and Antiscriptural, as appears from what I have said; not but that I grant,

it

it were well for such who refuse to live like Men, or rational Creatures, could they dye like brute Beasts. But this cannot be, for the Soul shall be for ever, either Happy or Miserable. This is a Truth, and therefore must be contended for, insisted on, believed and improved, to the Glory of God, and our own Encouragement and Comfort.

Thirdly, What are we to understand by the loss of the Soul? I answer first Negatively: It is not an Annihilation, or ceasing to be, this I have touch'd upon already, and shewn, that the Soul is really Immortal, and proved it by Holy Scripture, insomuch that I need say no more upon that Head here. It's true, the ceasing indeed of natural Life, is the loss of Life; but it is not so with the Soul, for the loss of the Soul is not a Cessation of Being. None of *Adam's* Posterity shall, or can, in this sense, lose their Souls, tho' it were desired by them, and would be a very great kindness to the Wicked and Ungodly, if they might cease to be; considering first, it will (I doubt not) readily be granted, that it is better not to be, than to be Miserable, especially, than to be always Miserable, or Miserable for ever, to be continually in sharp exquisite

The Loss of the Soul Consider'd.

quisite Torture and Torment is much worse than not to be at all.---- *I am* Luke 16^o *tormented in this flame, said Diues. A.* 24. gain, *They have no rest day nor night for ever.* But, Secondly, There is another degree of Evil, which is much worse than ceasing to be, and that is not only a being Miserable for ever, but also a being Sinful for ever; to be for ever in Torment is worse than not to be, and yet to be for ever Sinful is still worse than to be for ever Miserable; so that you see ceasing to be is not the greatest Evil. *His bones are full* Job 20. *of the sin of his youth, which shall lie down* 11. *with him in the dust,* said Zophar, speaking of the Wicked. It is bad when Sin lieth down with us on our Beds, but much worse when it lieth down with us in our Graves. It is an Hyperbolic strain, or way of speaking, thereby denoting that Sin will never leave the Wicked, either living or dying, alive or dead, in this, or in the World to come. Sin fills the Bones with Sorrow and Disquietment here (and if Grace prevent not) will bring damnation upon the Soul for ever hereafter. *There is no soundness in my bones because* Psal. 38. 3. *of my sin.* If sin be so tormenting and troublesome to a good Man (as to the Prophet David undoubtedly it was) who

V. 18. who repented of, and was sorry for it : How much more dreadful must it needs be to the Wicked and Impenitent, when under the actual Condemnation of it in Hell? One of the heaviest Judgments, that befel the Unbelieving Jews, was this, *dying in their Sins*, which hindred them from coming where Christ is ; that is, it excluded or shut them out of the Kingdom of Heaven, for nothing that defileth can enter into that Place, or state of Blessedness. But then on the other hand, *Blessed are the dead which die in the Lord, for they rest from their labour, and their works do follow them.* Sin or Holiness will go with and follow after you, even to the Judgment Seat of Christ. But to return, what then is the loss of the Soul, and wherein doth it consist?

John 8.
21. 24.

X } Secondly, I answer positively, The loss of the Soul is an absolute privation of all that is Good and Excellent, as appertaining to it self. The lost Soul shall be deprived of that Happiness, Excellency and Glory, which it is capable of, was once endowed with, and designed unto. *We have all sinned, and come short of the glory of God.* As a Sheep breaking out of the Fold, and wandering into the Wilderness, is looked upon

Rom. 3.
23.

upon and called a lost Sheep, even so Man having forsaken his God, and wandred from him by Sin and Transgression, is said to be a lost Creature : *All they that are far from thee shall perish.* The Soul considered in this Condition of a lost and undone State, is liable to be devoured by the Beasts of Prey. I mean that *roaring Lyon the Devil, who walks about day and night, seeking whom he may devour.* Just as it is with a wandering Sheep in the Wilderness, so it is with a Sinner out of Christ.

*Psal. 73.
27.*

1Pet. 5. 8.

Secondly, Besides a privation of all Good, there is a subjection to all that is Evil, or contrary to that Good, which the Soul is capable of. In this lost State and Condition the Soul shall be subject to Blindness in the Understanding, Error in the Judgment, Rebellion in the Will, Unholiness in the Affections; nay, in this Condition it shall be enraged with Enmity against God himself, who is the First, Infinite and Eternal Good; the Favour, Enjoyment and Likeness of whom, is the greatest Honour, and highest Happiness. And yet once more to Aggravate the Misery of the lost Soul, let us consider how helpless and unable Man is to recover, raise up and deliver himself by his

The Unprofitable Bargain : Or, his own Power, out of this wretched deplorable and lost State and Condition, nay, all the Angels in Heaven, and Men on Earth, cannot, tho' united as in one, deliver one Soul from that present Evil that it is now subject unto, much less from that future Ruine and Destruction it is in danger of. There is none but Christ can do this,

Luke 19.
10.

Who came to seek and to save that which was lost ; which was the Souls of the Children of Men, lost by Sin and Transgression. For, under the Parable of the lost Sheep, Jesus Christ set forth the Miserable Condition of a lost Sinner, together with that great Care and Pains he takes in seeking after, Delight and Joy in finding and saving of him. Man ran away from God, and did, as it were, make haste to Hell : But Grace pursues after him, takes hold of, and

Gen. 3. 8.
15.

saves him ; Adam where art thou ? The seed of the Woman shall break the Serpents head. So that this loss considered in the first Sense, is recoverable ; and that not by Man's own Power, but God's free Grace, in, by and through the Lord Jesus Christ, for some who were lost by Nature, are saved by Grace.

Eph. 2. 3,
5, 8.

But, *Thirdly*, The lost State and Condition of the Soul may be consider'd in

in another, and in a worse and more dreadful, deplorable sense than this already mentioned ; and that is, an eternal and everlasting ejection from, and rejection by the great and glorious God, which is utterly irrecoverable, and that for ever : This is indeed the Perfection of the former. God will cast off, and cast out, and banish for ever from his blessed Presence; those that believe not in Christ, nor obey the Gospel. *Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.* Hence you see what a dreadful Condition lost Souls are in, as being banished from the blessed Presence of God, *Where is fulness of joy, and pleasure for evermore.* And shall instead thereof be cast into utter dark-
Matt. 12.
ness, where is weeping and wailing and
13.
gnashing of teeth. Oh! That Men would seriously and seasonably consider of, and lay these things to heart. But having touched upon this before, I shall leave it and pass on.

Fourthly, The Misery of the lost Soul consisteth in this, it shall then be made perfectly sensible of, and so consequently deeply affected with this great and irreparable loss, consisting (as before) in a Privation of all Good, and subjection

tion to the greatest Evil. What a Man is not sensible of, he is not really affected with, as for Example, Suppose a Man, when far from home, hath his House and Goods burnt and consum'd by fire, his Wife, Children and Servants destroyed : Yet as long as he remains insensible of it, he doth not mourn, for, nor grieve under it ; so it is in this Case, there are many of the Children of *Adam*, in a lost and undone State and Condition, but they are not sensible of it, and therefore unconcerned about it, or about being delivered from it. But when once Men are *pricked in their hearts*, by a sound Conviction and sense of this their lost and deplorable State and Condition, they will soon cry out, and say, *Men and Brethren, what shall we do, what must we do to be saved ?* But, alas ! the Understanding is blinded, dark and stupified here, insomuch as that they consider not how it shall be with them for ever hereafter. But a time will come, wherein God will make the Soul fully sensible of its own State and Condition, to the great Aggravation of its own Misery, as being lost and undone. The Soul shall then perfectly know and understand, what good it was capable of, and might have enjoyed, and not
only

Acts 2.
37.

only so, but shall be deeply affected with a sence of the Misery, that it is in, and for ever must be under, as it is the wages of Sin and Rebellion against God. Alas, Man shall then know, that the loss of the Image, Likeness, Favour and Friendship of God, is a greater loss, then Persons now suppose or imagine it to be. What good did a sight of *Lazarus* do the rich Man, when in Hell, do you think? Surely none at all, it aggravated his Misery, by making him more sensible of that Good he had lost by Sin. Christ, in a way of threatning, told the unbelieving, disobedient *Jews*, That they should see Abraham, Isaac and Jacob, and many come from the East and West, and should sit down together in the Kingdom of Heaven, but they themselves should be thrust out. Luke 13. 28, 29. What a deplorable Condition and amazing Misery must it be to see, know, and fully to understand these two things, that is, our own Misery and another's Felicity, but this is the real Condition of the lost Soul. If the Church, when but under Correction, cryed out, *Thou hast removed my Soul far off from peace, I forgot prosperity, or as it is in the Hebrew.* Lam. 3. 17.

The Unprofitable Bargain : Or,

I forgot Good, or Goodness, that is, I forgot, by a long continued Affliction, the Sweetness, Profit, Usefulness and Pleasure, which I formerly had, and did enjoy, from thy Goodness, Love and Favour. Oh ! what will they, who have lost their Souls by Sin and Wickedness, say, when they shall be under the deep Impressions of God's Wrath, Displeasure and Divine Vengeance in Hell, for they then shall be, far from Peace, and the Enjoyment of any Good, Delight, or Comfort, for ever. There will then remain nothing but a tormenting remembrance of that Good, which once the Soul had, and might have still enjoyed, but has now lost and Sinn'd it away. *Son, remember that thou in thy life time hadst thy good things, said Abraham to Dives.* Oh ! cutting, Soul-sinking Expression, this is a Dreadful, Heart-breaking, Soul-terrifying remembrance of Good, indeed, which once he enjoyed ; but now, by his Sin, hath forfeited. So that the Knowledge of Good in point of Enjoyment is wholly lost, to the undone Soul, which is one great part of its Misery.

Luke 16.
25.

Heb. 10.
27.

Once more, there shall be also *A fearful looking for of Judgment, and fiery, devouring Indignation* : The Soul now feels

feels that which is very bad ; ah ! but shall be always terrified with amazing fears of what is still to come, as being much worse, for as the Happiness and Joys of Heaven are still more and more delightful ; so the Torments and Miseries of Hell shall be for ever, more and more Tormenting and Dreadful. Lost Souls shall be (as it were) always dying, but never dead, always falling into, and sinking under, but shall never come to the bottom of their misery, nay, they shall never know the worst of their sorrowful Condition. They who are in Hell would think it a favour to be made sensible of, or to know the worst, be it never so bad : Oh ! but this the endless Ages of Eternity must unfold and explain unto them, for there is a fearful looking for of that fiery Indignation, that is still to be poured out, as the Execution of the Curse of God upon them. For there the worm dyeth not, nor is the fire quenched for ever. Alas ! the guilty Conscience shall be always upon the Rack, full of Torment and Distress.

Sixthly, There is the Infinite and Almighty Power, as well as Justice and Holiness of God, engaged against the lost Soul, in order to bring destructi-

Rom. 9.
22.

on upon it. You read of God, as making his power known upon the vessels of wrath fitted to destruction. And this he doth these four ways,

First, The Power of God is exerted and put forth, in enlarging the natural Powers and Faculties of the Soul, and thereby maketh it more capable of Punishment and Evil, than before; for as the Soul is enlarged to take in, and enjoy the Happiness above, so also is it made capable of, and enlarged to bear Punishment below.

Secondly, The Power of God shall uphold, or bear up, and support the lost Soul, under those Judgments, that offended Justice will pour out upon it, for the Wrath or Breath of the Almighty, like a stream of Brimstone, shall break forth, kindling the flames of Hell upon the Sinner. Alas! the nature of Man is so weak, that it cannot bear up under the Wrath and Displeasure of an angry God, for a moment, were it not supported by his Almighty Power, but would soon faint, and sink under it; and therefore the Power of God shall be engaged to bear up, and support the weak Creature, that so it might be able to bear, what Divine Justice pleaseth to inflict upon it.

Thirdly,

Thirdly, The Power, Holiness and Justice of God, are all concern'd together, to pour out upon the lost Soul whatsoever it is capable of bearing and suffering; thereby making it compleatly Miserable, and that not only as to the punishment of Loss, but also as to the punishment of Sense: For every faculty of it shall be full of Horrour, Distress and Anguish to the uttermost; because the Justice of God shall never be satisfied, therefore the lost Soul can never be delivered; but all the powers thereof shall be stretched out, and extended to the uttermost, by a Divine Power, that so it might bear the fiercest Indignation.

Fourthly, All this is ratified and confirmed by the irrevocable and unalterable decree of God, for when the Soul in this sense is once lost, it is lost, gone and undone for ever: For there remaineth no more Sacrifice for Sin; it is now utterly and absolutely impossible for such Souls to be saved and delivered from Wrath to come, World without end. Beside there is a great gulf fixed, inasmuch that there is no passing from one place or state to the other; for ever, but they that are filthy or unjust, must be so still. It will be then altogether in vain to

Rev. 22. 2.
11.

Matt. 25.
11, 12.

cry, *Lord, Lord, open unto us*, as the foolish Virgins did. And thus I have done with the third Head propos'd, and have showed you what the loss of the Soul is, and wherein it consisteth, namely.

First, In a Privation of all Good.

Secondly, In a Subjection to all Evil.

Thirdly, A separation for ever from God, Christ, Heaven and Glory.

Fourthly, In being made perfectly sensible of Good and Evil, as to it self and present State.

Fifthly, In fearful, tormenting Fears, of what is still to come upon it, never knowing the worst of its Misery, sinking always lower and lower under the Curse of God, having his Power, Justice and Holiness engaged against it, to make it every way Miserable; and all this ratified by an unalterable decree, as that it shall never be better, but worse and worse, to all Eternity, being also fill'd with black Desperation and below all hope of deliverance for ever. Alas! who can here or read of these things, and not tremble and sink into Amazement, at the Consideration of them, especially those that know not; but this, in a little time more, may be their Condition and Portion for ever. *Can thine hands be strong,*
or

or thy heart endure (such things) in the day that God will deal with thee. Oh! thou Unconverted Sinner, be wise therefore for the good of thy Soul in season, for now is the acceptable time and day of Salvation.

Again, *Fourthly*, We shall enquire into the Aggravations of the Miseries of the lost Soul.

First, If a Man had, or could have, the whole World in his hand, and at his command, it would be utterly rejected, if offered, in exchange for the Soul; because it will be then of no value, use or account at all, when the Soul is lost; for as it could not keep it from falling, so no more can it recover it from its lost Estate. Suppose a Man could, or should, come to the Judgment Seat of Christ, and say, here is my great Estate, and large Revenue, which I have gotten with the loss of my Soul; take it all again, upon Condition of Salvation. Alas! were it the whole World, it would be despised, and disregarded, for *Thousands of rams* Micah 6, *and ten thousands of rivers of oyl, nay,* 7. *the fruit of thy body cannot satisfy for the sin of thy Soul.* No, no, the Redemption of the Soul is precious, and ceaseth for ever, as to any such exchange, for the World can neither please nor satisfy

satisfie an angry God, nor pacifie, quiet and ease the enraged guilty
 Jam. 5. 2, Conscience, *Your riches will be corrupt,*
 3. *and the canker and rust thereof will be then as a witness against you ; but can afford no Comfort or Relief unto you. It shall then appear, that you have been*

Rom. 2. 5. *heaping, or treasuring up wrath to your selves, against the day of wrath and revelation of the righteous judgment of God.*
 This is one sore Aggravation of the Miseries of the lost Soul, all Worldly and Ill-gotten Riches will profit nothing : I call them Ill-gotten, because by getting of them the Soul was lost.

X { Secondly, There is none in Heaven, Earth or Hell, that will either pity, speak for, or reach forth a hand to help, in order to recover the lost Soul. Will any of those noble Principalities above (I mean the Angels) concern themselves for, or exercise Compassion towards the lost and undone sinner, will they ? Nay, dare they interpose between the lost Soul, and offended Justice ? And by their own Power and Wisdom rescue and save it. Will any glorified Saint step forth, and undertake for, and plead its Cause ? No, alas ! these things are utterly impossible, for as *Eliphaz* said to *Job*, so may it be said to the lost Soul, *Call*

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now if there be any that will answer thee, and to which of the Saints wilt thou turn. They will all justify the righteous Proceedings and Judgments of their God, even in this very particular instance upon thee. And I heard the Angel of Rev. 16. the Waters say, Thou art Righteous, O's.

Lord, because thou hast judged thus, mind, this is a giving Glory and Praise to God for his Righteous Judgments upon the Wicked. They are so far from pitying the Wicked, that they rejoyce in the Just and Righteous Judgments of God upon them: For Jesus Christ will be Just when he Judgeth, and Clear when he Condemneth, and justified in all that he speaketh against Sinners. They are comforted in what is done, beholding the Justice and Righteousness thereof; for they know that Christ hath not done it without good cause. You Ezek. 14. shall be comforted concerning the evil that 22. I have brought upon Jerusalem, &c.

The Patience of God is now expired, his Mercy is turned into Fury, and therefore hath prepared his Throne for Judgment; there is no power on Earth that can save, nor pity in Hell that can comfort the lost Soul.

Thirdly, As none else will speak for it, so neither can the lost Soul speak for it self, for it will be speechless for ever,

The Unprofitable Bargain: Or,

ever, as the Man was who had not on the Wedding Garment. The Soul must

Matt. 22.
12.

own, that She hath procured this unto her self, and that she alone hath destroyed her self. Which Consideration will aggravate and perplex the poor Creatures wonderfully, for the remembrance of abused Mercy will strangely aggravate the lost Souls Misery. Christ may then say, I

Prov. 1.
24. to the
end.

offered you Grace, Pardon, Life and Salvation, But you would none of me, therefore will I laugh at your Calamity, and mock when your Fear cometh, and you shall call, but I will not answer, and the reason of all is, because when

Matt. 22.
37.

I called, you refused. How often would I have gathered you as a hen gathereth her chickens under her wings, but you would not. Have I not offered you my Counsel to direct you, my Spirit to guide and sanctifie you, my Righteousness and Blood to justifie and save you, but you would not accept thereof; how did I with tears bewail your Misery. And when

Luke 19.
41, 42.

he came near the City he wept over it, saying, Oh! that thou hadst known, even thou at least in this, thy day the things that concern thy peace, but now they are hid from thine eyes. A serious Reflection on these things will most certainly leave the Soul speechless, and greatly add to its Misery another day; for you see

see all the World cannot profit the lost Soul in any thing, if it were all in one Man's hand, power and possession. That which he hath taken so much Pains for, is now of no use or value at all to him.

The Man cannot speak for himself; being self Condemned, he must be silent and speechless for ever, pining away under that Misery, he hath by sin brought upon himself, a sence whereof will fill the Soul with Rage and Enmity hatred and fury, causing it to *blaspheme the God of Heaven, because of its pains and sorrows*, as those did in the Revelations, *They blasphemed the God of Heaven, because of their pains.*

Rev. 16.
11.

Having in two or three generals consider'd the aggravations and misery of a lost Soul, we shall in the next place endeavour to shew, wherein the dreadfulnes of a lost State consisteth more particularly.

First, A lost Soul must be in a miserable Condition, because it cannot pass away, in a silent sleep of Forgetfulness and Insensibility, the never ending days of Eternity, but every moment shall be fill'd up with a terrifying remembrance of what is past; a tormenting Soul sinking sence of what is present, and a fearful looking for,

or

The Unprofitable Bargain, Or,

or expectation of what is to come. Could those in Hell fall into an everlasting sleep, so as never to awake more, it would be happy for them, but Ah! alas, this cannot be, for they have no rest day nor night for ever. *The smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, &c.* There is no rest, forgetfulness, ease or sleep to be had in that Place of Torment, to all Eternity; for had a Man the whole World to give, it could not purchase or procure one moments rest and ease for him there. *What then will it profit a Man to gain the whole World, and lose his own Soul.* Want of rest and sleep is very tedious and afflictive to Persons here, when occasioned by a wounded Spirit, a guilty Conscience, a distressed Mind, or a sick and weak languishing Body? But how much more tedious must it be, when both Soul and Body shall be always upon the Rack in Hell hereafter? What was it that caused Holy *Asaph* to cry out, and say, *I am so troubled that I cannot speak, my sore ran in the night and ceased not, I complained, and my Spirit was over whelmed, why it was this, thou holdest mine eyes waking.* Again, *Job*, among other Afflictions, had this also to complain of,

Rev. 14.

11.

Psal. 77.3.

4.

of, that he was full of tossings to and fro Job 7. 4. unto the dawning of the day. Oh! when shall I arise and the night be gone? To this we may add also our own Experiences, when we have been under the afflicting hand of God. How burthenfome and tedious hath the time been, when we could not take our natural rest and sleep? Whence we may be sensible of the Misery of lost Souls upon this account, in some measure. I have been inform'd, that some of the *French* Protestants have been kept waking many days and nights together, by their cruel Persecutors, in order to force them to a Compliance with their Superstitious and Idolatrous Worship, who owned, that this of wanting natural rest was one of the greatest Afflictions they ever met with, or came under. Now if want of sleep for a little time be so distressing here, what must the restless Condition of lost Souls be in Hell hereafter? For there is, there can be no rest nor sleep for ever.

The restless Condition of the lost Soul is intimated in the Text, by our Lord himself, in these Words, *What shall a man give in exchange for his Soul?* This seems to imply a restless agony of distress and anguish that the Miserable Creature shall be in, World I without

John 16.
21.

without end. Here in this World we soon forget our Miseries, as in the case of a Child-bearing Woman, who hath sorrow when her hour is come ; but *she remembreth no more the anguish for joy that a man is born into the world.* So likewise when Persons are restored to Health, Ease and Strength after a dangerous Sickness, extream Pains and great Weakness, they soon forget and become insensible of their former Malady ; but there is no Deliverance or Restoration in Hell, and therefore they shall never be unmindful of it. Oh ! what distracting Thoughts will continually arise in, and abide with the lost Soul, from a sence of what is past, and shall never return more. As,

First, Of Mercies once enjoyed, as to Body and Soul. What a tormenting remembrance must it needs be for the lost Sinner, when in Hell, to look back upon, and call to mind, the Favours and Blessings he formerly enjoyed, and the Love and Kindnesses he ungratefully and wickedly abused. How tormenting must it be to consider of the Patience, Forbearance and Long-sufferings of God towards me, (might such a one say) ? Tho' he waited that he might be gracious, I was not led to Repentance by it ? I had a long time
given

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given me to repent, but (*Jezebel* like) Rev. 2.

I repented not, nor turned at the ²¹.

Calls of God, to imbrace the Lord Jesus Christ, as offered in the Gospel. I

had a long Life, nay, a long, a light and glorious day of Grace, vouchsafed unto me to little or no purpose.

I had Health, Ease and fullness of Bread, and that not only for Necessity, but also for great Variety, Peace and Tranquillity; but oh! what an ill Improvement have I made of all? How

did I squander away my precious time and day of Grace, in the service of Sin and Satan? The Lord indeed hath

darkned the earth in a clear day, causing Amos 8.9.

the sun of many to go down at noon, cut-

ting them off in the Morning of their Lives, and Prime of their Age, but

many years were added to my Life.

Others have been tormented with exquisite Pains, but I have been at Ease,

stretching my self on couches or beds of ivory, putting far away the evil day. I

have been Well and Strong, when some have pin'd away by Wasting, Con-

suming, Illness and Diseases: Others have rolled their Garments in Blood

(having been terrified with the sound of the Trumpet and the Alarm of

War) *Because of the sword of the wilderness.* Whilst I have sat in Peace and

Lam. 5.9.

The Unprofitable Bargain : Or,

Job 21.

25. 7. 11.

Psalm 73. 7.

Prosperity under my own Vine and Fig-tree, eating the Lambs out of the Flock, and Calves out of the Stall, and none to make me afraid. Many have had cleanness of Teeth, but I far'd sumptuously every day; nay, they lived and dyed in *the bitterness of their Souls, and never did eat with pleasure all their days, but my eyes stood out with fat, I had more than heart could wish.* But now, to my unspeakable Grief, I am sensible, tho' many of them are Comforted, yet I am, and for ever shall be Tormented; and therefore the remembrance of these things are now very distressing and tormenting to my miserable and undone Soul. And, oh! that I could cast it out of my Mind, and banish the Thoughts of it for ever from me: Would to God I could fall asleep, and never wake more, or return again to my first Nothingness; for I would contentedly, and willingly, be and remain in Non-existence for ever. It's a torment to me now to reflect upon what I once was bless'd with, and did enjoy, *viz.* sweet, loving and beloved Relations, large Possessions, stately Edifices, delightful Walks, convenient Dwellings, pleasant Gardens, fruitful Fields, Orchards and Vineyards, Honours, Riches and Pleasures in abundance;

bundance ; but ah ! alas, they can yield me no Ease or Refreshment now, but do greatly add to my Misery. For lost Sinners to think of their hundreds or thousands by the year, their Command and Authority in this World, how they were feared, served, honoured and obeyed on Earth, will sink them lower into Hell and Misery, being now in its remembrance no better than meer perplexity of Heart and vexation of Spirit unto them. And notwithstanding, tho' the Thoughts of these things be so vexatious and troublesome, yet they shall never be out of their Minds, or be forgotten. And this is one great Aggravation of the Misery of the lost Soul.

Secondly, Besides all those Worldly and Temporal Advantages, I was also bless'd with Spiritual Favours, Soul Mercies, which I also mis-improved, and therefore do now mourn under a sense of it, tho' too late. I had the Holy Scriptures in my Mother Tongue, and was Taught and Commanded to read them, which was a valuable Blessing indeed, tho' slighted by me, and many others. I either did or might have heard them powerfully, faithfully and plainly Preached, daily : Ah ! but I stopped my ears, and pull'd away my shoulder, *bar-* Zech. 7. 11, 12. *dening*

The Unprofitable Bargain, Or,

denying my heart against the fear of God, casting his Law behind my Back, refusing to hear the voice of the Charmer, tho' he Charm'd never so sweetly. Oh! how much pains hath been taken with me, to keep me from Hell, by Ministers, Parents, Masters and Godly Friends and Neighbours, but all in vain? How often have they, especially the Ministers of the Gospel, and my tender-hearted Parents wept over me, entreating and importuning me to be Wise, and remember my latter end, in order to obtain the Salvation of my Soul. They most earnestly press'd me to yield Obedience to Jesus Christ, and to be reconciled unto God, warning me in his Name to fly from Wrath to come. How did the Servants of Christ, the able and eminent dispensers of the Word beseech me for Christ's sake to cease to do Evil, and learn to do Well; to betake my self to him for refuge and sanctuary, by Faith and Repentance, who is the only deliverer from wrath to come? They, with bleeding Hearts and strong Motives, argued with, and endeavoured to convince me, of the danger of my State, the wickedness of my Way, and what the end of my Course would be, if I persisted therein. But, alas, all this prevailed.

Thess.
in 10.

J/

prevailed not with me, for I hated him that reprov'd in the Gate, I slighted, nay, despised, the Ministers of the Gospel, and the Ordinances of Jesus Christ, the Calls of God, and his gracious Invitations, disregarding the sweet Motions of his blessed Spirit, till he was so grieved by me, as to resolve never to strive more with me. Nay, I was ready, wickedly to say to Job 21. *God, depart from me, for I desire not the knowledge of thy ways.* I laughed at the seasonable Advice and good Counsel, and Admonition of my religious Parents, and godly Friends and Acquaintance, nay, at God himself, for tho' he *stretched forth his hand all day long,* Rom. 10. 21. regarded him not, but was a disobedient, gain-saying Rebel; for I would have none of him, neither did I return at his Reproof. I was daily under the dews of Heaven, and did long enjoy the privileges of the Gospel, therefore now to think upon my precious seasons of Grace, the kind Providences I was under, and golden Opportunities of Salvation I once had, wonderfully aggravates my Damnation, because I now know and feel that it is, and shall be for ever more tolerable for Sodom and Gomorrah, Tyre and Sidon, Heathens and Infidels, than for me.

The Unprofitable Bargain : Or,

me. The lowest Vaults and hottest Places in Hell are prepar'd for me, miserable Wretch that I am. Oh! how doleful and tormenting is a sence of these things ; they set themselves in order before my face, and are an unspeakable Aggravation of my Torment, for they are now as bitter as death it self to me? What a bargain have I made? What fruit have I of all my labour and toil, under the Sun? Alas, nothing but Distress and Sorrow, Terror and Torment will be my Portion for ever, for I have ruined and undone my self. It's true, I ~~have~~ got-
did! ~~ten~~ other things, but I have lost my Soul. I made Provision for Time, but ~~have done~~ nothing for Eternity. I pleased my self with the gain of this World, but never once seriously thought of the woful Condition I was in, as to another World. Alas, I was contented with what Interest I had here, not considering the absolute necessity of a saving Interest in Jesus Christ. I secured an Estate on Earth, but laid up no Treasure in Heaven ; I had much Gold, but no saving Grace ; no pardon of Sin, nor deliverance from Wrath to come, by Jesus the Son of God. Oh! how unwise have I been to part with the greatest and best
 Treasure,

The Loss of the Soul Consider'd.

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Treasure, for a meer Trifle? I was tender and pitiful to my Body, but hard hearted and cruel to my own Soul. And now what profit have I of those things whereof I am ashamed? My Relations and Friends are contending and scrambling for my Goods and Estate on Earth; the Worms for my Body in the Grave, and Devils for, and about my Soul in Hell. ~~And thus shall the lost, miserable Sinner rowl over in his own Meditations,~~ what is past, to the unspeakable aggravation of his Misery, and therefore such must be in a most dreadful and deplorable Condition indeed.

*St I/
E/on/*

Secondly, A sense of what is present must be also very sinking to the lost Soul. What a storm of terrour and horror will arise within, when the Man shall find himself stript and depriv'd of all Good, Comfort, Joy and Happiness, and shall know that all these are now lost and gone for ever? And not only so, but shall feel the greatest Anguish and Distress fall upon, and, like a black Cloud of everlasting darkness, overwhelm his trembling Soul, filling it with the greatest extremity of Pain and Torment, in every Power and Faculty ~~What~~ What surprizing fear and dread will then take hold of the guilty, accusing, ~~and~~ condemned Conscience,

*St
St*

The Unprofitable Bargain: Or,

Conscience, that shall be as a Scorpion, gnawing the Heart, or as a fire in the Bones blown up into a vehement flame / For Conscience being awakened, let loose and stirr'd up, will fly in the Sinners face, justifying God and Condemning him. And where now can he fly for and find Relief or Comfort/ for if he look either without or within, behind or before, above or below him, there is nothing can be found or seen, but what will Torment him. If he look without him there ~~is~~ nothing but the most terrifying and frightful Objects that ever Eyes were cast upon/ he shall hear the most doleful heart-affecting Shrieks and dismal Groans, that ever sounded in his Ears/ he shall feel most exquisite extream Pains in every part, but making the deepest and more lasting impressions, on the most sensible part/ ~~He shall smell nothing but a Sulphurous, Suffocating, Noysom stench;~~ he shall taste nothing but the dregs of the bitter cup of the Indignation, Wrath and Fury of an Almighty, Incensed God, that shall be poured out without mixture. In a word, he shall find himself overwhelmed and swallowed up of the greatest Calamities and Misery.

Again,

The Loss of the Soul Consider'd.

95

Again, if he look within, there is a guilty, enraged, terrifying Conscience, charging of him with his Obstinacy, Wickedness and Rebellion against God and Christ, as the cause of this his Misery and Woe. And if he look above him, there is a living God, an Almighty, Sin-revenging and just Judge, ~~damping~~ *stream* of him, whose *breath, like a river of brimstone* is *Isa. 30.* coming forth to kindle the fire of Hell 33. about him. If he look beneath him, there is the burning Lake, or bottomless Pit, opening its mouth to receive him. What an amazing Condition, and deplorable State must the lost Soul then be in, had we nothing more to add, or say, concerning it? ~~But~~

Thirdly, If this lost and miserable Wretch should look forward, and take a view of what is to come? Oh! how distressing and tormenting will that also be? ~~For~~ All that I yet have said concerning his Misery, and the Aggravations of it, is but as the beginning of sorrow to him, for tho' the Consideration of what is past, and of what is present, be very distressing and astonishing, yet the Thought of what is to come, is the most amazing and dreadful of all other things. There is before him an infinite, inconceivable and boundless Eternity,

Eternity, the thoughts whereof in a wonderful manner aggravate and increase the Torment of the lost Soul. Eternity is such a thing, that the more we search and enquire after it, the more we are at a loss about it, and this is no wonder ~~either~~, for how can that be defined, which hath neither bounds nor limits/ ~~Eternity (said a Learned Man) is altogether and at once, the intire and perfect possession of a life that shall never have an end.~~ We may understand what it is not, but cannot tell what it is, tho' we know this ~~of it~~, that it is Duration without Termination or End. No man can make an end of himself, or of others in Hell, Tho' *men seek death they shall not find it, and altho' they desire to dye, death shall flee from them.* This also will Torment them, because to dye would be a great Mercy ~~unto them~~, and is earnestly desired by them. But this cannot be, for the Punishment of Hell is Eternal/ called *everlasting burnings*/ for after Millions of Years or Ages are past in sorrow, the lost Soul is as far from an end as at first, which is the Hell of Hells to the Damned, to think of ; and therefore it is they cry out and say, *Who amongst us can dwell with devouring fire, and everlasting burnings/* If exquisite

7 3
2
Bacius

lib. 4. de

Conf.

Rev. 9. 6.

7
Kai. 33.

14.

8

quillite Pain causes a short time to seem so very irksome, and tedious to us here, what ~~then~~ must a never ending Torment be in the other World, hereafter? If the Tooth-ach, Stone, or Gout, causeth Persons to think a night long and tedious, tho' on easie Beds; being kept waking by ~~Sighs and Groans~~ *their* extorted from them by Pains, and impatiently expecting and wishing for day, how intolerable ~~then~~ must their Condition be, who must burn ~~and fry~~ in Hell for evermore; not enjoying the least favour, no, not so much as one drop of cold Water, lying always under the heavy weight of Despair; being so far from getting deliverance, that they shall never be able in the least to hope for, or expect it, notwithstanding (as ~~one of the School-men~~ *the Aquinas* said) one Hours Punishment in Hell is more grievous, than a whole Age in this World, of the greatest Afflictions, that Mortals are capable of bearing. Here, if Sorrow lasteth for a night, Joy cometh in the morning; but there the morning light shall never appear, nor the least Comfort or Mercy be enjoyed for ever. Is it not therefore very strange, that Men should forget Eternity, being senceless of, and unconcerned about their esca-

The Unprofitable Bargain : Or,
 ping unutterable Misery in it? How
 are they degenerated into Beasts, Stocks
 or Stones, who are so stupid and sence-
 less as not to think of, and prepare
 for an everlasting State beyond the
 Grave. Fear and Tremble then, you
 careless Creatures, who are in the
 high road to Hell, and know not how
 soon you shall be at your Journeys end.
 You are (as it were) upon the brink
 of the Grave, or borders of Eternity,
 and how soon you must launch forth
 into that unfathomable Ocean, you
 know not ; and will you go on un-
 concern'd still? Do you know, what a
 day may bring forth, or what shall be
 the next hour or moment? It is reported,
 that at Rome, when a Bishop is Consecra-
 ted ~~as they call it~~ one is appointed to
 recite these Words, ~~Keep in mind the~~
~~years of Eternity, or,~~ Think upon Eter-
 nity. The caution is good, and ought
 to be taken by all, therefore let us con-
 stantly think upon, and diligently pre-
 pare for it, especially when tempted
 to Sin, and to neglect our Souls, for
 the thoughts of Eternity ~~have~~ a ten-
 dency to stir up Men to a right Im-
 provement of Time, not knowing how
 soon Time to them may be Time no
 longer. There is a never ending E-
 ternity before us, and how soon we
 may

said

~~Annos~~
~~ternos in~~
~~mensurabitur~~

have

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may be in it, God only knows, therefore let us not be any longer forgetful of it, or negligent to prepare for it.

The loss of the Soul is the loss of *The second* the whole Man, Body and Soul ; all *Aggrava-* that is near or dear to the Man is *tion.* gone, himself, his whole self, all that he is and hath is lost, which is an Aggravating Consideration. In this World Losses are not so General and Comprehensive as this is, for if a Man lose ~~this part~~, he may still enjoy ~~that~~ *one Helping* of his Estate. If he lose this Relation, *another* Friend or Comfort, he may have ~~still~~ many others ; if he lose his Health, he may ~~still~~ keep his Life ; but if a Man lose his Soul, he loses his Body, nay, his Relations, and all his Worldly Comforts ~~shall be~~ also ~~lost~~ with it. When the Body shall be again united to the Soul at the Resurrection, it shall ~~then~~ partake with it in all her Sorrow and Suffering. Distress of Mind hath a great influence upon the Body here ; but how much greater shall that influence be in Hell hereafter. When the sinless Soul of Christ was by the invincible Displeasure and Wrath of God made sorrowful even to death it self, *Matt. 26. 38.* What an influence had it on his Body, for he being in an agony prayed more *Luke 22. 44.* earnestly, and his sweat was, as it were, great.

The Unprofitable Bargain : Or

Luke xvii. 46
 great drops of blood falling down to the ground. The fire of God's Indignation falling into his Soul, caused a strange and wonderful Anguish and bloody Sweat in his Body ; so likewise in those that shall be lost, the Body and Soul having been Companions in Sin here, must lie down together in everlasting Sorrow hereafter. And then every Member of the Body, as well as every faculty of the Soul, shall suffer to the uttermost. Oh ! that those therefore, who are now, even to a fault, Tender, Careful and Curious of their dying Bodies, would seriously consider with themselves, what will become of them at last, if their Souls be lost ? ~~Your beautiful Faces shall be mar'd with Deformity, your tender Stomachs drench'd as it were with scalding Lead, your nice Palates that now reject wholsom Food, shall then have nothing but bitter Draughts out of the Cup of God's Wrath.~~ *Dinner*, tho' he far'd sumptuously every day on Earth, is denied a drop of cold Water in Hell : It was but a little he desired, and yet that was more than could be granted, *And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am*

Luke 16.

24.

The rich man /

The Loss of the Soul Consider'd. 101

I am tormented in this flame. Could he have desired a smaller favour, than a drop of Water from the tip of a finger; yet this is denied to him, for the answer was, *Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.* Hence it appears that there is no mixture of Mercy in Hell, but there is Misery without Mercy, Sorrow without Succour, and Torment in every Part, without end. Double Losses are the greatest, and therefore the more intolerable to be born, whether here or hereafter. As the Shadow follows the Substance, so shall the Body follow the Soul, either to Heaven or Hell. What tho' the Grave be our long Home, yet it is not our only or last Home. It's not called our long Home, because we are long going thither, for Solomon makes nearness to the Grave a motive to stir Men up to Duty and Diligence. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whether thou goest.* As if he had said, Man, consider and remember thou hast one foot in the Grave, there is but a step between thee and Death; and therefore be diligent

V. 25.

Eccles. 9.
10.

The Unprofitable Bargain, Or,

11/ *tiful and diligent. But the Grave may be called our long Home, rather upon the account of our long Continu-*
Eccles. 1. 1. 8. *ance in it, when there, For the days of*
darkness will be many, and yet notwithstanding this, *but again we must come,* either to the Resurrection of Life and Salvation, or of Death and Damnation.

The third
Aggrava-
tion.

The lost Soul shall be perfectly sensible of, thoroughly affected with, and duly concerned about its own wretched State and Condition. Insensibility keeps Creatures from being concerned about their own Misery. A Sheep, when bound for the slaughter, is unconcerned, because it's insensible of the Butchers design: So likewise Wicked Men in this World, ~~they~~ are unconcerned about their miserable State, being insensible of the danger their precious Souls are in; but, soon after they have launched forth into Eternity, and have received their Doom, they shall be more sensible than ever, having their Knowledge vastly increased, but to their greater Condemnation, they shall then know and understand, that they are in as bad Circumstances as can be; for none but Devils and damned Reprobates are like unto, or can be compared with them, in this sense. *as / as /*
condemned
D *how will it enrage the Man to find*

find himself in the most miserable part of the Creation of God? Such a one shall have cause to cry out, and say, *Is there any sorrow like unto mine?*

No guilty Malefactor at the Bar of Justice, ever was, or can be, more sensible of, passionately affected with, and concerned about his miserable Case, even when the Sentence of Condemnation is passing upon him, according to Law, than lost Souls shall be in Hell for ever, for then they shall be sensible of, and shall understand, what a dreadful Judgment it is to be rejected by, and separated from God, Christ, Heaven, Happiness and Glory, and ~~being~~

being cast into utter darkness, where is weeping and wailing, and gnashing of teeth for ever.

They shall then understand the meaning of this Word in our Text, *what shall a Man give in exchange for his Soul?* We do not, nor can we in this World fully know, what it is to be Cashier'd, and totally excluded the Blissful and Glorious presence of God; and therefore we are no more terrified at the thoughts of it, nor duly concerned about it, but when that dreadful Word shall be heard, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*

Then shall the lost Soul tremble, because

Matt. 25.

41.

Is there
Mat. 44.
13.

hony

cause all other Evils are small and inconsiderable, if compared with this, for this is the proper Portion of Devils and Reprobate Men. Wherein consisteth the Happiness of those glorious Creatures above? But in nearness to, beholding, and enjoying God, as reconciled to them in Christ / ~~(There)~~

Matte 18.
10.

~~Angels do always behold the face of God, said Christ.~~

Luke 1.
19.

This doubtless is, and must be, very Comfortable and Delightful, for it is better to stand with Gabriel in the Presence of God above, than to own, rule over, and command the whole World here below. *I am Gabriel that stand in the presence of God, said the Angel.*

1 Cor. 29.

Oh! blessed, standing and happy Circumstance indeed, who knows how great a Good and Blessing God, and the Enjoyment of him in Christ is? *Eye hath not seen, nor ear heard; nor hath it entered into the heart of man, what God hath prepared for them*

Psal. 63. 3.

that love him. His loving kindness is better than life, in the Kingdom of Grace; what then must it be in the Kingdom of Glory? For all the pains and sufferings of Sense in Hell, are but little if compared to the loss of Heaven. Do you know what a dreadful Judgment it is to be shut out, and cast off, so as never to see the reconciled Face,

or

The Loss of the Soul Consider'd. 105

or hear the Voice of God in Christ more, who is the proper Object of greatest Delight to gracious Souls?

Ah! what will become of thee, thou wretched Sinner, *when the comforter that should, nay, that only can, relieve thy Soul, is far from thee?* Will it not be the very Hell of Hells to thee to ~~bid~~

Lam. 1.
16.

~~adieu to,~~ and take an everlasting farewell of all that infinite Ocean of Light, Life and Love, Excellency, Grace and Glory that is, and dwells in with God, and Christ for ever. When the Sun withdraws, Darkness follows; so when God is lost, all good is gone with him, and therefore he once said

also

concerning Israel, *Woe be it unto them in the day that I depart from them.*

Hol. 9. 12.

when

The reason is, if this blessed Sun of Righteousness withdraw its Light and Heat, there will follow a black Cloud of Horror, Fear and Despair. *The wicked shall be turned into Hell, and all the Nations that forget God.*

Psal. 9. 17.

As they shall be excluded, shut out and banished from the beatific Presence, or Vision above, which is the greatest loss; so also they shall be turned, cast or thrown head long into Hell for ever, to suffer the greatest punishment of sense; for they must endure the vengeance of eternal fire, when under the Wrath, Displeasure

The Unprofitable Bargain : Or,

sure and Curse of an infinite Majesty, who will pour out his fury like fire on them to all Eternity. 'Tis the Misery of many in this World, that they know not how miserable they are, but in the other World their Misery is wonderfully Aggravated by that Knowledge and Sence, they have of their own Condition: which they are, and always must be in, could they forget it, and be Ignorant and insensible of it, 'twould be their Happiness, but this is impossible, therefore their State is very Miserable.

*The fourth
Aggrava-
tion.*

The dolefulness of a lost State will further appear, if we consider that on the Sinner's part, it hath been a voluntary and willful loss, and the more willful, the more woful and tormenting. Alas! the lost Sinner reflecting upon ~~it~~ self in Hell, will cry out and say, *Hast Jer. 2. 17. thou not procured this unto thy self, in that thou hast forsaken the Lord thy God, when he led thee by the way?* Consider, thou miserable Sinner, what an evil thing, and bitter it is to Sin against, and forsake the Lord thy God, who is the fountain of Life and Love, pursuing the ways of Sin, the wages whereof is Death. My own hands have made the chains wherewith I am bound, may the lost Sinner say, my own Obstinacy and Rebellion,

his state

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is the cause of all this that is come upon me. I have destroyed my self by my own Willfulness and Wickedness, for I refused to come to Christ; that I might have life. I must now own that God laid me under no necessity to Sin, he did not force me to it, and then condemn me for it (as some wicked Wretches are ready in this World to charge upon him) no, this is inconsistent with his infinite Justice, unspotted Holiness, great Goodness, righteous Decrees, and eternal Purposes. It was not for want of *Grace and Goodness Love and Kindness, Power or Patience* in God; nor was it for want of *Virtue and Efficacy in the Blood and Sacrifice of Christ, or Willingness in the Holy Spirit, to apply it to my Soul;* nor yet for want of the outward means, as the Calls and Warnings of the Word, that I am thus Miserable, but I must blame my self, lay my hand upon my own Mouth, and say, *The Lord is just when he judges, and clear when he condemneth.* It was without all doubt, a very great trial to *Abraham* to part with his beloved Son *Isaac*, at the Command of God; this was a great trial of his Faith, for (said the Apostle) *by faith Abraham, when he was tried, offered up Isaac, &c.* But he

John 5.
40.
Psal. 51. 4.
Heb. 11.
17.

The Unprofitable Bargain, Or,

he must offer him up, or Sacrifice him with his own hands, this was the greatest trial that ever he met with: This was a very great Aggravation of ~~those~~ *the* ~~other~~ mournful Circumstances, ~~which~~ *he was then under.* Take now (said

Gen. 22.
2.

God) thy Son, thine only Son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the Mountains, which I will tell thee of. These Words are full of Wonder and Aggravation, yet not like that of a Man's destroying himself Voluntarily by his own Obstinacy and Willfulness, in Sin and Abomination. Ob! Israel, thou hast destroyed thy self, was the Language of the Lord, by the Prophet of Old, and so may it be said also to the lost Sinner, thou hast destroyed thy self, which will wonderfully Aggravate his Misery at last.

Hos. 13. 9.

To lose the Presence, Love and Favour of God, the Light of his Countenance, and the Glory of Heaven, and to be cast down to Hell, there to suffer the Vengeance of eternal Fire, and all this of ~~my~~ *his* own procuring, all this loss and pain, the Fruit of ~~my~~ *his* own doing, that the Dart, which will wound ~~me~~ *him* to Eternity, should be shot by ~~my~~ *his* own Hand, does greatly increase the

Woe

Which he was placed

Woe and Misery of the lost Sinner.

There was not only a Possibility, ~~The fifth~~
but also a Probability of my Happi- ~~Aggrava-~~
ness in time past ; for by my Profes- ~~tion.~~

sion I seemed, to appear amongst Men
as one not far from the Kingdom of
God. I thought my self near to Hea-
ven, but find now that I am cast down to
Hell. I am now asham'd of my hope
and disappointed of my End ; for I
came with large Expectations of En-
trance, but the Door of Heaven is shut
against me, and the Answer from with-
in is, *Depart from me, I never knew thee.*

Go now to the Gods, whom thou hast chosen Judg. 10.
and served, and let them deliver thee in 14.
the time of thy Extremity. Alas ! the Jer. 8.20.

Summer is ended, the Harvest is past,
but I am not saved. I have lost one
Soul, and have no more, all the World
cannot help me to another. If I had
lost one Eye, Foot or Hand, I have
another, but I have but one precious
Soul, and that is now lost and gone,
so as it can never be ransom'd or re-
cover'd. If we loose other Things, we
may find them again ; but if the Soul
be once lost it can never be found
more. *I eat and drank in Christ's Pre-* Luke 13.
sence, and in his Name did cast out De- 26.
vils, and did many a wonderful Work,

L

being

The Unprofitable Bargain : Or,

being full of Confidence concerning future Happiness, but have met with a fatal and surprizing Disappointment, though I see others received in, yet I am thrust out of Heaven, nay thrust down to Hell by his unlimited Power and Almighty Arm. What an unspeakable Aggravation must this be to the lost, sinful miserable Creature in Hell, to see those poor contemptible Ones, whom he did once despise, scorn, revile and hate, enter into Glory, but he himself sentenced to Eternal Misery? How will it cut thee to the Heart, Oh! thou proud Wretch, to see those, who sometimes lay at thy Doors, and stood at thy Gates begging Bread in Raggs, received into Heaven and made perfectly Happy ; but thou, who didst once enjoy all Creature-Comforts to the full, ~~and~~ thrust out and cast down to Hell and Eternal Misery ? For a carnal Master to see his godly Servants in Heaven, and himself in Hell, will strangely aggravate his Misery, and add Oyl to the Flame, and Fewel to the Fire of God's Wrath. Now if these things are so sad and dreadful, in hearing or reading, what will they be when seen and felt ; therefore consider of it, you who are cloath'd in Purple, and fare sumptuously every Day, and

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appear in strange Dresses, with spotted Faces, curled Locks, and naked Breasts shamefully set open to the publick View of all, declaring your Sin as Sodom. What will the End of these Things be if persisted in without Repentance and Reformation? Do you know, what it is to lie down in everlasting Sorrow among Devils and ~~damned~~ Reprobates in the Dungeon of Eternal Darkness, and Furnace of Hell, or Lake of Fire and Brimstone for ever? Did you but know, what a place Hell is, where lost Souls must lodge for ever, or take up their everlasting Abode: Surely you would tremble to think of coming into that Place of Torment. Were you but throughly sensible of the Companions that lost Sinners shall have, as Demons and ~~Damned~~ Spirits to all Eternity, you would take more care to avoid them, ~~for you cannot now en-~~ dure to behold them for a Moment; how then can you think of being for ever with them hereafter. You would not be hired for a great Reward to lodge one Night in a Room that's haunted with Devils on Earth: And is it a light Matter with you to spend an Eternity with them in Hell? Doubtless you would tremble to think of being cast into a Pit full of the most Savage

The Unprofitable Bargain : Or
 and Venomous Creatures in the World,
 as Bears, Leopards, Lions, Serpents,
 Adders, Snakes, Toads, and the like ;
 but what are all these to Devils and
 enraged Furies in Hell ?

~~The sixth
 Aggrava-
 tion.~~

The lost Soul shall have none to con-
 dole it when thus in Torments, none
 to sympathize with, or pity it for ever.
 In this World, if we break our Bones,
 lose our Estates or Relations, fall into
 this or that grievous Circumstance, we
 commonly find some concerned for us,
 and extending their Charity and Pity
 to us, as in the Case of Job when in
 Dust and Ashes, by reason of his
 great Affliction, his three Friends hear-
 ing of it, *Came to Comfort him, to weep*

Job 2.

11. 14.

Joh. 11. 19

for and to mourn with him. Again, when
 Lazarus was dead *many of the Jews came*
to Martha and Mary to Comfort them
concerning their Brother. And this we

have found by our own Experience,
 that when under Distressing Providen-
 ces some Friends, Neighbours or Re-
 lations have shared in our Sorrows,
 and have been greatly concern'd for our
 Sufferings, which somewhat mitigates
 the Sorrow, refreshing the Sufferer.
 This seems to appear from the Words
 of the Afflicted Church, who cried out,

~~Isa. 53. 12.~~

*Is it nothing to you all ye that pass by ?
 Behold and see if there be any Sorrow like*

unto

unto my Sorrow, which is done unto me,
 wherewith the Lord hath afflicted me in
 the Day of his fierce Anger. Behold Lam. 1. 12.
 and see, look upon my Affliction, and
 remember such ought to have pity shewn Job 6. 14.
 from their Friends. Once more, have pity, 19. 21.
 have pity upon me, oh! my Friends, for
 the Hand of the Lord hath touched me.
 We may expect pity from our Friends
 when in trouble here. Ah! but there
 is none to pity the lost Soul in the
 other World; there it may look for
 some to pity as the Psalmist once did,
 but find none. Reproach hath broken my Psal. 69.
 Heart, and I am full of heaviness, and I 20.
 looked for some to take pity, but there was
 none, and for Comforters but I found none.
 (~~said the Prophet.~~) Thus it will be
 with those in Hell, there will be none
 to pity or comfort them for ever; for
 there is no Love or Pity there. God Pro. 1. 26.
 will laugh at their Calamity, and mock
 when their Fear cometh, and what an
 Aggravation of Misery will this be to
 the wretched Sinner? Jesus Christ will
 also say, ~~but~~ those mine Enemies, which Luke 19.
 would not that I should reign over them, 27.
 bring hither and slay them before me.
 Your nearest Relations shall see so much
 of the Holiness, Justice, Equity and
 Righteousness of God in your ~~Examina-~~ Condem-
 tion, as that they shall not once sigh

The Unprofitable Bargain, Or,

or shed a Tear for your lost and undone Souls. I shewed before, that those above shall acquiesce in, and give Glory to God, because of his Righteous Judgments upon the wicked and ungodly World. Will not all this startle thee, Oh thou presumptuous, hard-hearted, careless Self-destroying Sinner!

*The
venge
Ag-
gavation.*

This loss will be dreadful, because to most it will be unexpected; for but few if any do expect such a Change and End as this; the wickedest will say, *they hope to be saved*, they desire to dye the *Death of the Righteous*, and to have their *latter End like his*. But Oh! how miserably are many disappointed

Job 11. 20.

at last. The Hypocrite hath his Hope, but its like the Spider's Web, or giving up of the Ghost. Good Gospel-Hope purifies the Conscience, humbles the Man, and causes him to abhor himself in Dust and Ashes before God. Men are generally so far from expecting this Evil Day, that they are for putting as far from them as they can the very Thoughts of it. When they cry *Peace, Peace*, then sudden Destruction shall come upon them unlookt for, and unexpected. What tho' they bless themselves in their Sins, saying notwithstanding it shall be well with them, yet the Wrath of God shall smoke against them and all the

Deut. 29.
19, 20.

the Curses in his Book shall come upon them. We have cause to believe that the Rich Glutton little thought of, or expected the Message of a suddain Death when he had been so lately dreaming of a long and happy Life. In like manner many neither expect nor fear the Wages of Sin which is Death, and therefore it must be very surprising to them when it comes upon them, ~~but especially the second Death.~~ The wicked suffer a miserable Disappointment, for then whose shall all their Riches be? I answer not theirs any more for ever, others enter upon their Possessions, and enjoy their Goods and Comforts, and they, what are they? I answered, the Prisoners of the Devil under the greatest, most lasting, and worst Confinement; having now no Benefit or Comfort from any thing that was theirs in this World.

Lost Souls shall be their own Tormentors in Hell, not but that there are others also to execute the Wrath and Vengeance of God upon them. God will torment them, the Devil will torment them, they will torment one another, and that which is yet worse, they shall torment themselves for ever. God will torment them by pouring out his Indignation and Fury with-

The eighth Aggravation.

without the least mixture of Mercy upon them. The Devil will torment them, being the Executioner of the Sentence and Curse of the Law of God upon them. They shall torment one another in a way of Fury and Revenge, as having instrumentally drawn each other into Sin, and by Sin into endless Sorrow. And then lastly they torment themselves from this Consideration, that all this Misery on their Part is voluntary and wilful. To think ~~and~~ consider from whom they received their Souls, and on what Terms, will torment Sinners at last: For they had them from God with a strict Command to keep them diligently. See the Charge given to *Israel*, *Only take heed to thy self, and keep thy Soul diligently, &c.* As if the Lord by *Moses* had said, *whatever you neglect be careful of your precious Souls.* Should a Relation or Friend give you a rich Jewel, Treasure or Estate with this Charge, be careful of it, don't Sell, Pawn or Mortgage it, but keep it for my sake: Now if you should wilfully lose, pawn or make away with it, how blame-worthy, nay inexcusably ungrateful would it be. And is not this the very Case, for how many with *Ahab* daily sell themselves to work *Wickedness* in the sight of the Lord?

Dent. 4.

2 Kings
21. 25.

Lord? Some Men are very Wicked and Disobedient, insomuch that they cast the Law of God behind their Backs, and wickedly depart from him, turning his Grace into Wantonness, and thereby sell themselves to work Wickedness in the sight of the Lord their God.

It will exceedingly aggravate the ~~The ninth~~ Misery of the lost Soul to consider by ~~Aggravation~~ whom it is excluded, rejected, cast out ~~don.~~ and sentenced to Eternal Banishment from the Presence and Glory of God, and that is by the Lord Jesus Christ, the Saviour of Sinners, and only deliverer from the Wrath to come, *Who* **Isa. 22, 22** *shuts so as none can open, and who openeth so as none can shut.* It is the Lord of Life and Glory, the Prince of the Kings of the Earth. What an Aggravation of Misery was it to the Inhabitants of *Jerusalem*, that they were taken and destroyed by such an affable and courteous Man as *Titus Vespasian*, who was called the Delight of Mankind! But how much more aggravating must it needs be, to be condemn'd, and everlastingly destroy'd and damn'd by him, *who is full of Grace and Truth*, and in **Joh. 1. 14:** whom dwells all the Treasures of Wisdom, Love and Goodness! What can befriend that Person who hath Mercy it self for his Enemy? to be condemn'd to

to Eternal Death for Sin by the Lamb of God that taketh away the Sins of the World is a terrifying Consideration to sensible Men.

Joh. 5.22.

All Judgment is committed to the Son, for the Father judgeth no Man; therefore from his Mouth must that Soul-killing Word come, depart from me, &c. He that exprest his Love to Sinners wonderfully in covenanting with the Father for them and (as hath been shewed) in coming from Heaven to Earth in living a Holy Life, and dying a painful, shameful and cursed Death in order to deliver them from Wrath and Hell; this is thy Judge, and he from whom thy Sentence must come. Oh! thou careless Sinner; consider therefore of this in time. ~~And thus I have spoken a little to~~ the Aggravations of the Miseries of the lost Soul. It cannot be past away in a silent Sleep of insensibility.

If the Soul be lost, the whole Man is lost.

The lost Soul shall be most sensible of, and deeply affected with a Sense of its own wretched deplorable Condition.

On the Sinner's part all was voluntary and wilful.

There was once a seeming probability as well as possibility of Happiness.

None

None shall condole, Pity or Sympathize with it in Misery.

This Loss was unexpected, and therefore surprizing.

Lost Souls shall be their own Tormentors.

And lastly, They shall be condemn'd and ~~dam'd~~ by the Lord of Life and Glory, Grace and everlasting Goodness.

Fifthly, I come now to prove that the Loss of the Soul is irreparable and irrecoverable. But having already toucht on several Things as they have accur'd, which have given Light and Proof to this great Truth; therefore I shall be so much the briefer on this Head. Not as though there were but little to be said to it; but because I am not willing to stay long in proving that which is either already done, or which is so self-evident, as that it needs but little, if any thing more than a bare mentioning. ~~But I shall argue a little.~~

~~First, From this Consideration, that~~ when the Soul is lost, the Day of Grace, the Opportunities and Means of Salvation are also lost and gone for ever. The lost Soul shall never hear the joyful Sound of the blessed Gospel more; no offers of Grace, or tenders of

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of Salvation in the Blood of Christ shall be made to—it world without end. There shall be no holy Spirit to strive, or Ministers of Christ to weep over them any more at all. You read

2 Cor. 6. 2. *of an acceptable time and day of Salvation,* called the *Sinner's Day*, given him

to this End, that in it he might know the things that concern his everlasting Peace, and make his Peace with God, by
Isa. 27. 4. *taking hold of his Strength the Lord Jesus Christ.* But alas ! this blessed Day is lost and gone, and the Things of his Peace are hid from his Eyes, and shall be so for ever.

Secondly, The Sentence is past, and Execution is begun on the lost Soul, and the fatal blow given, or the deadly Wound made, that shall never be cured, but the lost Sinner shall be bleeding to Death, continually pining away under the Wrath and Displeasure of an angry God, and at the greatest distance from him. A time was, when God was near the Sinner, but now, though the lost Creature call, he will not answer him, and though he be sought unto, he will not be found of him to all Eternity, so as that it shall be all together in vain for him to cry *Lord, Lord, open unto me.*

Thirdly,

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Thirdly, To this I might also add, and argue from it, that if once it appears that the Condemnation of Heaven is pronounc'd against thee, everlasting wo will fall upon thee. *I will* Psal. 89.
never alter the thing that is gone out of 34.
my Lips, said God, speaking in the Covenant of Grace (by way of Promise and Encouragement to Believers) which also may be considered by way of Terror to Sinners, ~~that is,~~ the Lord will never alter the Sentence that once proceedeth out of his blessed Mouth against lost Souls. God doth all things in infinite Wisdom, and with an absolute, positive Resolution, never to alter what he hath done. *He is* Job 23. 13.
in one Mind, and who can turn or change him? And what his Soul desireth even that he doth. This ~~by a Prophecy~~ is signified in the Case of ~~Dives~~, for you read of a great Gulf fixed, established, ratified and confirm'd by an everlasting unalterable Decree. Again as the Tree falls, so it lieth, for according to the Decree and Sentence of God shall it be with the Man for ever. Once more, our Lord Christ in a most solemn manner ~~by way of Affirmation~~ assures us, that there is no coming from Hell if once there. Agree with ~~thy~~ Adversary quickly, &c. least thou
M be
the rich man

The Unprofitable Bargain : Or,

be cast into Prison, for verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost Farthing. By this Metaphor our Lord intimates unto us.

First, That we are all in Debt to God, and upon that Account liable to be cast into the Prison of Hell.

Secondly, That our Peace may be made with him, and Forgiveness may be obtained from him, if we would, as we ought to do, seek it of him.

Thirdly, That this is a Business that ought not to be neglected for a Moment ; therefore (said he) agree quickly, &c. Delays herein are very dangerous ; therefore be up and doing, and imitate the Man after God's own Heart, who said, *I made haste and delayed not to keep thy righteous Judgements.*

Fourthly, As if Christ had said, if you are once in Hell, you must be there for ever : God will then stand upon Terms of the strictest Justice, with Grace-rejecting Sinners, thou shalt not come thence till thou hast paid all to the least and last Mite.

Now what can deliver the Soul from such a Condition as this is ? I answer, not the World, yet that is all the lost Soul can have any Expectation from, or Confidence in. The World cannot make

Psal. 119
60.

The Loss of the Soul Consider'd. 123

make a Person Satisfaction for the loss of his Soul, nor can it Redeem and Ransom it from a lost State.

Let us consider and take a view of it in its self, and also in the Judgment of holy good Men; from whence it will appear, that the World is not able to answer either of these Ends.

First, The World in its own Nature is an empty, inconsiderable, vain, insufficient, imaginary Thing, a supposed Good, an uncertain Enjoyment, a meer fleeting Shadow without Substance or Continuance, which in these Senses is not, and therefore said the Wise Man, *Wilt thou set thine Eyes upon that which is not.* All things here Prov. 23.

are in Motion, and Subject to Mutation and Change, *For the Fashion of this World passeth away,* and we are passing away with it, *having no abiding City here.* 1 Cor. 7.
Heb. 13.

Can the World revoke the Sentence of Condemnation that is past upon the lost Soul? Can it recal the Day of Grace, and once more procure the means of Salvation, or make them effectual? Can it heal those deadly and mortal Wounds made by the Justice of Gbd, as executing the Curse of the Law upon the Sinner? Or can it alter the Purposes and Decrees of Heaven? If not then the loss of the

Psal. 49. 7.

Soul is irreparable and irrecoverable. But the World cannot effect either of these, seeing none that trust in their Wealth, and boast themselves in their Riches, can by any means (observe and take notice of that) can by any Means redeem his Brother from Death, or give to God a Ransom for him. There ~~was~~ never any yet brought back from the burning Lake upon any Terms whatsoever, much less by or in the Interest of the World, for tho' it hath been a means of sending many to Hell, it never brought any from thence, or procured the Favour and Enjoyment of God in Heaven.

Secondly, If we consider the World as it hath been valued by some of the wisest and best of Men, we shall find it but a mean thing, being lightly esteemed, nay greatly despised by them. They have lookt upon it with a Contemptible Eye, as a vain thing of greatest uncertainty, and least able to help when the poor Creature stands in most need of Succour, Support and Comfort ; nay, it is so far from being a help, that it's a great hinderance to Sinners in the Day of their Visitation and Tryal.

Solomon, had as much reason to know what the World was, and could afford, as most Men that ever lived, for he had great

great Experience of Earthly Enjoyments in the Riches, Honour and Pleasures of it: He had Gold and Treasure in great abundance, and as to Honour you find, *That the Lord magnified Solomon exceedingly in the sight of* ^{1 Chron. 29. 25.} *all Israel, and bestowed upon him such Royal Majesty as had not been on any King before him in Israel:* Insomuch that his Fame sounded through the World; for the *Queen of Sheba is said to come* ^{Mat. 12. 42.} *from the uttermost parts of the Earth to see and bear his Wisdom and Glory.* And as to Pleasure, you find he withheld ^{Eccl. 2. 10.} *nothing from himself that his Eyes or Heart desired;* nay, he had and did partake of whatsoever this World could afford, as you may see at large in that second Chapter of *Ecclesiastes*, and yet he writes Vanity and Vexation of Spirit upon all.

He doth not only say that the World and all the Enjoyments of it are vain and unprofitable, but Vanity it self in the Abstract; adding, that it is Vanity to Excess, Vanity of Vanities, and that not only in this or that particular, but all is *Vanity*, that is, all the Pleasures, Profits and Honours of this World, they are not only Vain but Vanity, because they draw the Heart after them from God. But he still proceeds

to shew that the World is so far from doing good, as that it doth much hurt, it can yield no real Good, or true Comfort to a Man taking leave of it, but on the contrary it is vexatious and perplexing, it adds much Sorrow for all is Vanity and Vexation of Spirit. The World will be so far from giving Peace, Rest and Comfort to the lost Soul, as that it will load and burden it with Distress and Trouble, for there is Vexation of Spirit arising from it. As if the Wise Man had said, you are all deceived who seek for, and expect Happiness from this World.

✓ I find by Experience it cannot be had here, for the World is full of Trouble, Disappointments and Sorrow. Thus it hath been to me, who am got to the Top of all worldly Enjoyments, to the utmost extent of Creature-Comforts and Delights, and yet can find no Soul-Satisfaction in it, no true, real and spiritual Comfort from it, but find my self deceived ~~by it~~, and greatly mistaken concerning it. I now see the Emptiness and Insufficiency of it, and of all that is in it, especially as to the Soul. *David* also saith, surely every Man walketh in a vain shew, they (meaning Men) disquiet themselves in vain, for Man heapeth up Riches and know-

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knoweth not who shall gather them. How vain
a Thing is the Life of Man, he walks in
a vain shew, or as a meer Vapour or
Shadow, that appears for a little Mo-
ment, and then vanisheth away? But
how much more vain is his Practice in
heaping up Riches, and knows not who
shall enjoy them, or whether he him-
self shall have any Comfort from them.
Luther said, of the whole Turkish Em-
pire, that it was but as a Bone cast to
a Dog, being a thing of little Worth
or Duration. The Apostle Paul like-
wise assures us, that he esteemed all
things short of Christ, but as loss, dung
or Dogs meat.

Jam. 4. 14.

Zaccheus a Publican, when Conver-
ted, seems to dispise the World which
before he greatly admired, loved, and
closely pursued. The half of my Goods
I give to the Poor, and if I have wronged
any, I restore him four-fold. Christ
himself told his Apostles, that his King-
dom was not of this World. How little
did he regard it, who though the Lord
of all had not where to lay his Head.
Very few if any are made better by
having much of this World, but ma-
ny worse, for there is a difference be-
tween Greatness and Goodness, and
they seldom meet together in the same
Persons, especially in our Day the
more

Luke 19.

8.

Joh. 18.

36.

Mat. 8. 20.

more to be Lamented! Worldly Pleasures are but as Serpents with Stings, that leave Terror in the Conscience when they are gone and past. The Honours of the World are but as heavy sinking Burthens, and disquieting Incumbrances, a meer Fancy or empty Sound.

It is said of *Agrippa* and *Bernice* when they came to the Bench or Place of Hearing, that they came *with great Pomp*, *Paul* being to be brought before them, the *Greek* Word signifieth, Great, fancy or empty shew; what is all the Honour, Greatness and Grandure in the World, but a Fancy? for whatever Excellency soever may be thought to be in them, is but a fancied Excellency, or Excellency of Fancy. And as to worldly Riches, nothing can be more uncertain and deceitful than they. Death will put a period to the Hope of the Hypocrite, for the Wise Man tells us, *When a wicked Man dieth, his Expectation perisheth*, and no wonder, for the great Expectation of such Men is from the World, and that will deceive them. You read of the *deceitfulness of Riches as choking the Word, causing it to become Unfruitful*. *Silver and Gold shall not, cannot deliver the Poor Sinner from, or in the Day of the Lord's Anger.*

Act. 26.
23.

Pro. 11.
7.

Mat. 13.
22.

Ezek. 7.
19.

Psalm 11. 19.
The Loss of the Soul Consider'd.

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Anger. Riches profiteth not in the Day of Wrath. It's in vain to think of pacifying God this way, for all Nations of the World are accounted to him as nothing, less than Nothing and Vanity. Besides how Useful soever the World is, or may be now, yet it shall be useless in that Day, being reserved unto Fire. The Earth also and the Works that are therein shall be burnt up. And oh! who can think without trembling of the great Conflagration, and consuming Flame of that Day, when the Heavens being on Fire shall pass away with a great Noise, and the Elements shall melt with fervent heat. *Pro. 11. 4. Isa. 40. 18. 2 Pet. 3. 10.*

Sixthly, and Lastly, Let us now see what Use and Application ought to be made of this great Doctrine that has been spoken to. And first ~~by way of Information~~, from what hath been said, as to the Excellency of the Soul, we may learn to admire the unspeakable, nay infinite and inconceivable Grace, Love and Goodness of God to Man above other Creatures, manifested in distinguishing of him from the rest of the Creation, by such a noble Mark of Royal Favour, as breathing into his Nostrils the breath of Life. Making him but a little lower than the Angels, and crowning him with Glory and Honour, as hath

The Unprofitable Bargain : Or, hath been shewed. How adorable is the Condescension and Kindness of God to us poor unworthy Sinners, in giving us such Honour and Treasure, who might have been made the vilest of Creatures? That Man should be made in the Likeness or Image of God, capable of Communion with him, and Enjoyment of him, *This is the Lord's doing, and it ought to be marvelous in our Eyes.*

not only We hence also see our Duty of Love and Thankfulness to God for his great Goodness in ~~this~~ giving us precious Souls; but especially for preserving them to this Day from the Pit of Hell and Destruction, and not as yet suffering us to lose them, notwithstanding the great Danger they have been often in from Sin and Satan, *who like a roaring Lion walks about seeking whom he may devour.* How many have been devoured by him, and become a Prey to him? How many have been also sunk into the Bottomless-pit, by the weight of their Sins, while we have been spared and preserved, though thousands round about us have been utterly destroyed? And the true reason of this is the preventing, the distinguishing Mercy and Grace of God. *It is of the Lord's Mercy that we are not consumed,*

ing /
yeetly /
4 Pet. v. 8.

~~Lam. 3.~~
~~22.~~

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because his Compassions fail not. Had it *Lam. iii. 22.*

not been for this, we had been long ago consumed in our Iniquities; yea, lost and undone for ever. Had not Grace prevailed for us, Sin and Satan had long ago destroyed us, and is not this great cause of Love and Thankfulness? It's the Lord that holdeth our Souls in Life, *for all our Times are in his* *Psal 31.*

Hand. Ah! Had we been cut off at *5.*

such a Time, when in Danger by Sickness, or otherwise, How miserable must we have been for ever; because, had we died *unconverted we could not* *Mat. 18. 3.*
have been saved.

Some may be saying, I have lost a near Relation, a dear Friend, a good Estate, my Beauty, Strength, Ease, Health; nay, almost all worldly Comforts, Ah! but thou hast Cause to be Thankful to God still, that thou hast not lost thy Soul, which had been far worse than all this.

Thou hast been kept by his Grace, when others have been cut off by his Justice, ~~take for Instance those Storms and Hurricanes, Wars and raging Distempers distressing and destroying Providence, that have of late hurried many into Eternity, yet you are still in the Land of the Living; and therefore be Thankful, and the rather because it's no Thanks to you that your~~
Souls

by/by/
by/by/
or by/
S/

The Unprofitable Bargain, Or,

Souls are not lost ; for had not the Lord taken more Care of them than you your selves have done, they had been past recovery, and below all Hopes of Mercy before this Day, for you were born in Sin, *and were by nature Children of Wrath, even as others,* and not only so, but have lived a sinful Life all your Days, and have been but little concerned about the Salvation of your Souls, hitherto, this your Consciences know to be true, and how great is the Mercy then that hath spar'd you, and waited so long to be gracious to you above many Thousands that are cut off in their Sins, and are lost and undone for ever!

You might have been equally Miserable with fallen Angels, and with lost Sinners; crying out in the greatest Agonies, saying, *What shall I give in Exchange for my undone Soul?* Keep still in mind the Miseries of a lost State, and then you cannot but be Thankful for a Reprieve, but much more for a Free Pardon in the Blood of Christ. Think often how it is with others, and how it might have been with you, had not Grace made a difference between you and them. It's dreadful to look upon a lost State at a distance, but how much more amazing when near, and con-

Eph. 2. 3.

α
2
1

~~By. Love to. Don. Don.~~
considered as our own Case. If a Man lose his Lumber in times of Calamity, but save his Cash, Jewels and Treasure, he has cause still to be thankful; so though you have had many and great Losses in the World, and yet have not lost your Souls; be thankful to that God, who in Mercy hath preserv'd them. Had we been never so diligent, yet still we have reason to be thankful, but how great then is the Cause of Thankfulness, when we consider our own Unconcernedness, Carelessness and Negligence in this Matter.

How wonderful and adorable likewise is the Goodness, Kindness and Love of God in making such rich Provision in Christ for the Salvation of Souls?

He has laid help upon one that is mighty to save, and raised up a horn of Salvation in the House of his Servant David. ~~The second Inference.~~
Psal. 89.
19.

How great and glorious is that Life, Light and Grace that is now brought to Light through the Gospel in order to save precious Souls? What could have been done more to express the greatest Love to, and highest esteem of them than is done in Jesus Christ, ~~as hath been toucht upon already.~~ Let us all therefore with enlarged Hearts, say as the Apostle once did, *thanks be*

2 Cor. 9.
15.

The Unprofitable Bargain: Or,

Rom. 11.
36.

to God for his unspeakable Gift. The Gift of Christ was an unspeakable, nay an inconceivable Gift, for which we ought to spend all our Days in giving Thanks and Praise to our gracious and merciful God, for of him, and through him, and to him are all things, to whom be Glory for ever, Amen.

Rom. 5.
11.

Did the sinless Angels glorify and praise God at Christ's Incarnation, and shall not we be thankful to him for the Benefits of Redemption, for it's by Christ alone we have received the Atonement. This will be the Imployment and work of the Redeemed above, therefore let us begin it here below.

Rev. 7. 10,
11, 12.

—Salvation to our God which sitteth upon the Throne, and unto the Lamb, Blessing and Glory, Wisdom and Thanksgiving, Honour and Power be to our God for ever and ever, Amen.

Psal. 107.
8.

And oh! that Men would praise the Lord for his Goodness here below in like manner, and for his wonderful Works towards the Children of Men. Tho' all the Works of God are wonderful, yet none more wonderful than his Work of Redemption by Christ, and therefore let us praise him, for that above all other things. How should we, as the Prophet of Old did, call upon, and stir up all that is with-

Psal. 103.
1, 2.

in us, to bless and praise his holy Name, for

our souls

for his Love and Grace manifested in Christ to Sinners.

How adorable in like manner is the ~~The~~ ^{third} Love and Condescension of our Lord ~~Inference~~ Jesus Christ? How transcendently great and wonderful is that Kindness and Grace which was discovered in his dying for the Redemption of Souls? And Oh! How gloriously did his Princely Pity shine forth in his bloody Agony in the Garden, and in his overwhelming Sufferings upon the Cross. You 2 Cor. 8. know (said the Apostle Paul) the 9. Grace of our Lord Jesus Christ, who tho' he was Rich, yet for our Sakes became poor, that we through his Poverty might be made Rich. Greater Love could never be express'd than the Death of Christ sets forth; For greater Love hath no Man than this, than for a Man to lay down his Life for his Friend. Christ Eph. 5. 2. first loved us, and then gave himself for an Offering, and a Sacrifice to God of a sweet smelling Saviour. How willingly did he comply with? How patiently did he go through, and how punctually and faithfully did he perform all the Conditions and Terms of the Covenant in order to save perishing Sinners? He never gave out till he in a way of Triumph could say, It is finish. Joh. 19. ed. There are such heights and depths, 30.

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breadths and lengths of Divine Grace appearing in this blessed Covenant as caused one of the most knowing Men that ever lived to say, *that the Love of Christ passeth Knowledge.* His Love is constant and unchangeable, lasting, nay everlasting, *for having loved his own he loved them to the end.* As the Father hath loved him, even so hath he loved them, this is a wonderful Expression indeed, for the Love of God to Christ is sincere, real, great and immutable, constant, durable and everlasting. Therefore let us join with the blessed ~~Quire~~

Eph. 3. 18.
19.

Joh. 13. 1.
15. 9.

Rev. 5. 9.
10.

above and say, Thou ~~God~~ art worthy of all Praise, Honour and Glory, because thou hast redeemed us by thy Blood, and hast made us Priests and Kings to our God.

The fourth
Inference.

If the Soul be so Excellent, and the Loss thereof so dreadful and amazing as you have heard ; then it necessarily follows, that to save Souls is a blessed Work, a very desirable Service, and a most Honourable Employment. It is the Blood and Satisfaction of Christ alone that saves Meritoriously, but the Servants and Ministers of Christ may be said to save Instrumentally, and therefore the Apostle Paul charges Timothy, saying, Take heed unto thy self, and unto thy Doctrine, continue

1 Tim. 4.
10.

for thou wast slain, and

tinue in them, for in so doing thou shalt
 both save thy self and them that hear
 thee. And yet notwithstanding, tho' *1 Tim. iv. 10.*
 the Lord makes use of Men as Instru-
 ments in his Hand to carry on and pro-
 mote the Work of Salvation; there
 shall be no true Cause, or ground of
 Boasting on their side, for all the Glo-
 ry shall be the Lords, because, tho'
 Paul planted, and Apollo watered, yet *Cor. 3.*
 God only giveth increase, so then neither *6, 7.*
 is he that planteth any thing, neither he
 that watereth, but God that giveth the
 Increase. Nay, one great reason why
 the Lord will make use of such mean
 Instruments in so great a Service is,
 that he himself might have all the Glo-
 ry; for he will not give his Glory to
 another, *We have this Treasure in 2 Cor. 4.*
 Earthen Vessels, that the Excellency of the *7.*
 Power might appear to be of God and not *Col. 3. 11.*
 of Man. Christ Jesus must be all in all in the
 Work of saving Sinners, for without him
 the Apostles themselves could do nothing. *Joh. 15. 5.*
 The Loftiness of Man must come down,
 and the Lord alone be lifted up and
 exalted. Yet still for all this, we may,
 nay ought to be ingaging in this great
 Work of saving both our own, and
 the Souls of others. Look to your selves, *2 Epist.*
 was the caution of the Apostle John. *Joh. 8.*
 And others save with fear pulling them out
 of *Jude 23.*

6. 23.

of the Fire, are the Words of Jude, save, that is seek to save them in the use of Means, as Admonition, Instruction and Prayer, with, or in fear; that is, labour to affright them, by shewing them the Danger of their Condition, as Sinners expos'd to the Judgments of God that hang over, and are ready to fall upon and consume them; Pluck them out of the Fire; that is, do what you can without delay, to snatch such as brands out of the burning, assuring them, that if they continue much longer in their Sins, it will be impossible to deliver them from everlasting Sorrows. We ought to think no Pains or Charges too great, if we could but accomplish this blessed End.

Our Lord Christ went many Miles ~~to~~ ~~some have said~~ ~~of his way~~ to call and save one poor Samaritan Woman, ~~He went through Samaria~~.

Joh. 4.

Act. 10.

38.

He went about doing good, healing Bodies, and saving Souls, accounting it his Meat and Drink. The Apostle ~~rejoice~~ rejoiced to be found in this Work, being willing to spend and be spent upon that Account, and in that Service. I thank Jesus Christ my Lord who hath enabled me, for that he counted me faithful, putting me into the Ministry. An honourable Work, which if faithfully

1 Tim. 1.

12.

fully perform'd shall at last be greatly rewarded. This is a Work, that every one should have a hand in, but especially Ministers, Magistrates, Parents and Masters.

If the Soul be so precious, and the Loss of it so great, then they that are by Christ made faithful, able, successful and put into the Ministry should be duly esteem'd and belov'd by all who have Souls to be saved. ~~The fifth Inference~~

This is an honourable Work, and therefore those whom our Lord employs in it ought to be respected for their Works sake. *We beseech you Brethren to know them that labour amongst you, and are over you in the Lord, and admonish you, and to esteem of them very highly in Love for their Works sake.* Would you not esteem a Man that had saved your Credit, your Estates, but especially your Lives, and are not such to be esteemed, whom the Lord makes use of as Instruments to save your Souls from Hell and Damnation? When and where the Ministers of the Gospel, and Messengers of Peace are despised and brought into Contempt, there the Work of saving Souls is at a stand, for in slighting them they slight and despise Christ himself, *he that beareth you, beareth me,* (said our blessed

Thef. 5
12, 13.

Luke 10.
16.

Lord

Lord to his Apostles) but on the contrary, *he that despiseth you, despiseth me, and him that sent me* ~~off~~ Where things come to this pass, Souls are in great Danger, therefore have a care, that the Devil get not an Advantage against you this way by filling your Hearts with Prejudice against, or disrespect to the Ministers of the Gospel. How many of the able, painful and faithful Servants of Jesus Christ at this Day, have just cause to complain of their being disregarded, nay slighted and despised even by such whose Souls they are called to watch over, which is one cause, that their worthy Labours have no more Success amongst them. *They watch for your Souls as they that must give an Account*, therefore you ought to obey them, so as that their Account may be given, with Joy and not with Grief, for that will be Unprofitable for you. How sad are the Circumstances of such, whose Pastors and Teachers after the faithful Discharge of their Office and Duty, must return to their great Lord and Master Jesus Christ with this mournful Complaint for want of Success, saying, *Oh! Lord thou knowest how earnestly I have desired, how Conscientiously and diligently I have endeavoured that those precious Souls com-*
mitted

Heb. 13.
17.

mitted to my Care and Charge might be saved, but they would not obey thy Commands, nor fear thy Threatnings, nor believe thy Promises? How heartily have I prayed, that I might be guided by thy Spirit to that which might be profitable, not only for Souls in general, but for them in particular, to whom I am made a Watchman. Thou knowest, Lord, that I have consumed my Brains in studying, and my Lungs in Preaching, and my time in waiting on them, but all in vain, for they have lived and acted in the World, as if they had no Souls to take care of, or as tho' they were not worth looking after, or being concern'd about. What a dreadful Consequence will follow such a mournful sad Complaint as this is, surely the least that can be said of it is, it will be Unprofitable for them against whom it shall be made.

What Benefit might they have reap'd by the Means of Grace, had they been obedient to the Calls of Jesus Christ in the Gospel, but they have grieved their Ministers, and damp'd their Spirits, and provoked them to take their leave of them, resolving to labour no more amongst 'em as their Watchmen. They have grieved the Holy Spirit, provoking him to resolve in

The Unprofitable Bargain: Or,

in Judgment to strive no more with them, but to leave them to the hardness of their own Hearts, so as that the Labours of his Ministers shall be unprofitable to them for time to come.

Isa. 6. 9.
10.

~~Hear but understand not~~ and this is a dreadful Judgment where ever it falls. Oh! therefore labour to be fruitful in every good Work, and esteem those in Love, that are set over you in the Lord, which will be a Comfort to them here, and cause of rejoycing to them in the Day of Christ hereafter, *that they have not run in vain, or laboured in vain.*

Phil. 2. 16.

The sixth
Inference.

namely/

If the Soul be so Excellent, and its loss irreparable and irrecoverable, hence it appears, that great is the Charge, Care and Trust that is committed to, and which lieth upon the Ministers of the Gospel, viz. the care of precious Souls, which are of more worth than Heaven and Earth, nay than ten thousand Worlds. God told the Prophet Ezekiel, that if any Soul was lost thro' his Carelessness or for want of warning them, he would require the Blood of that Man at his Hands, but if they were warned and took not the Warnings given, their Blood should be upon their own Heads, he should be clear, and hath delivered his own Soul. It is a dreadful thing to have a Hand

Ezek. 3.
18. 19.

The Loss of the Soul Consider'd.

143

Hand in the loosing any one Soul, for God will call such to an Account another Day, who have had the Care of Souls in this World. *They watcheth for your Souls, ~~as I hinted before~~ as those that must give an Account.*

Heb. xiii. 17.

Now the serious Consideration of this, one would think, should stir up all such to greater Care, Watchfulness and Diligence in the Discharge of their Duty to those committed to their Care. *We must* (said the Apostle) *give an Account of our selves to God.* Not only the Faithful, but also the Sloathful Servant must come forth, and give an Account of himself to God.

Mat. 25. 24. 29.

What should make the Servants of God so backward to be ingaged, but this a believing Sense of the great Account that must be given at last by them? *Oh! my Lord* (said Moses) *I*

Exod. 4. 10.

am not Eloquent but slow of Speech, and of a slow Tongue. I am he would have been excused if possible. *Jeremiah* also cried out, when the Lord was about to send him to his People *Israel* to reprove them for their Sins, and admonish them of their Duty, *Oh! Lord God, behold I cannot speak, for I am a Child;* the Answer of God was, *say not I am a Child, for thou shalt goe to all that I send thee to, and whatsoever I*

*com-**in the work.*

The Unprofitable Bargain, Or,

Jer. i. 6, 7.

command thee thou shalt speak, I might also call in the Experiences of, and Appeal to the Faithful Ministers of Jesus Christ concerning this very thing. They can remember with what trembling Hearts, and sinking Frames of Spirit, they entred upon the Work of the Ministry, though duly qualified, and orderly called thereunto.

Want of desired Success makes many of Christ's Servants goe on heavily; for how many with the Prophet are crying out, *We have laboured in vain, and spent our Strength for naught;* but let such Comfort themselves with this,

Isa. 49. 4. *That their Judgment is with the Lord, and their Works with their God.* But what will become of idle Shepherds that do fleece and not feed the Flock?

Jer. 25. *Howl ye Shepherds, and cry, and wallow*
34, 35. *your selves in Ashes, and ye Principal*
Zech. 11. *Men of the Flock, for the Days of your*
17. *Slaughter are come, and you shall have*

Ezek. 34. *no way to escape.* Again, *Woe be to the*
2. *Shepherds that feed themselves and not*
the Flock, for God is against them.

How sad will the Account of many be at last, who have taken the Care and Charge of Souls upon them here, but have not warned them as they ought, nor laboured (as Paul did) to keep a Conscience void of Offence, and to be clear

The Loss of the Soul Consider'd. 145

clear from the Blood of all Men. Alas! many of them mind little but their Pleasure, and each one his Gain from his Quarter, lording it over God's Heritage. It's more than probable, that the Heterodox corrupt Principles, and irreligious, ungodly Practices of some of the Clergy, prove destructive and fatal to the Souls of many; therefore how dreadful will the Condition of such Men be in the Day of Account?

Act. xxiv. 16.
XX. 26.

We hence see that there is a great difference between the Death of Man, and other Creatures. For Man is a noble Creature, endowed with an immortal and rational Soul, but other Creatures when they dye their Souls depending on must needs perish with their Bodies. But it is appointed for Man once to dye, and after Death to Judgment. The Souls of Brutes go downward, but the Souls of Men go upward, returning to God who gave them. The Apostle reasoning of Righteousness, Temperance and Judgment to come, made Felix tremble, and well he might to think, that though his Body died, his Soul must live in Joy or Sorrow, Heaven or Hell, with God or Devils for ever. There is no difference between the Prince and the Peasant in point of Soul-Excellency as such for the Lord

The seventh Inference.

Heb. 9. 27.

Ecc. iii. 21.
Xii. 7.

Act. 24. 25

O was

The Unprofitable Bargain: Or,

Col. 3.25. *was the Maker of them both, and there is no respect of Persons with him.* But great is the Difference between Man and other Creatures, and that not only in their Lives, but also in their Deaths.

~~The eighth Inference.~~

If the Soul be so Excellent, and had its Original Beauty and Glory only from God, then it follows, that God ought to have all Honour, Service and Glory from the Soul. *You are not your own, but you are bought with a Price,* (said the Apostle to the Corinthians) *therefore glorify God in your ~~Souls~~, and in your Bodies which are his.* ~~First~~, They came from him ~~as before~~, God breathed in- to Man the Breath, of Life. ~~Secondly~~, they are preserved by him, *he holdeth our Souls in Life.* If God takes away Man's Breath he dieth and returneth to his Dust. God is the very Life and length of thy Days (said Moses to Israel) *therefore love, fear and obey him, that it may be well with thee and thy Children after thee.*

Psal. 66.

9.

Psal. 104.

29.

Deut. 30.

20.

God calls for the Heart and requires Spiritual Worship, that being the most noble, wherein the Soul is ingaged. He that offers to God any thing short of his best is called a Deceiver, and a Curse is pronounced against him. *Cursed be the Deceiver that bath a Male in*

his

The Loss of the Soul Consider'd. 147

his Flock, and offers to the Lord a corrupt Thing. God is a Spirit and therefore requires Spiritual Service; he looks upon the Heart, and calls for it, *My Son give me thy Heart*. *Mat. i. 14.* *Pro. 23. 26.*

Bodily Exercise profiteth little, it's in vain to come and sit before God as his People, if the Heart be runing after Covetousness, and wandering from him, for God looks most where Man's Eye is least, God is more concern'd for Man than any other Creature in this World, and more about his Soul than any other part of Man; not but that there is an active and vigilant Providence that superintends every Creature on Earth, even to a Sparrow or pile of Grass, but God's special Care and Kindness is for and about Man extended even to a Hair of his Head. *Ezek. 33. 31, 32.* *Mat. 10. 30.* *Bladey*

If the Soul be so precious, and the Loss of it so dreadful, then it follows, that every one ought with greatest Diligence, and unwearied Concern, Care and Watchfulness to seek and strive to the uttermost after the Salvation of it, above and before all other Things (the Glory of God only excepted) ~~for what will it profit, &c.~~ We ought to venture, nay to part with our All for the sake of Christ and his Gospel, and the Salvation of our own

The Unprofitable Bargain : Or,

Souls, *Paul thought not his very Life dear to him that he might finish his Course with Joy.* A fiery Furnace could not drive the three Children from their Obedience and Duty to their God, and Care and Concern for their own Souls.

Dan. 3. 18. We will not serve thy Gods, nor ~~fall down~~ and Worship the Golden Image which thou hast set up. How careful and diligent are Men in seeking after, and securing an Interest in this World, which they may be happy without, and shall not we strive much more to save our Souls, without which we must be miserable for ever ? Surely we should think no Pains or Cost too great in order hereunto, because the Salvation of our immortal Spirits is of greatest Concern to us.

If it be our Duty to do what we can to save others, it's no less our Duty to save our selves. Let us consider, how much others have done and suffer'd to save their Souls / read and consider well that little Book of Martyrs (as some have call'd it) I mean the eleventh Chapter to the *Hebrews*. And are not your Souls as near and dear to you as theirs were to them ? why then should you not take the like Care for yours as they did of theirs ?

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To save the Soul requireth the greatest Diligence; for *if the Righteous scarcely be saved, where shall the ungodly and Sinner appear?* Oh! how watchful and careful was the Apostle Paul as to his own Soul, *least (said he) whilst I preach to others, I my self should be cast-away.* The more difficult Salvation is to be obtained, the greater Diligence ought to be used; therefore let our great Enquiry and Concern be what we must do to be saved for time to come.

How should we esteem the means of ~~The temple~~ Grace given us in order to save our ~~Inference.~~ precious Souls. It is a very great and valuable Mercy to enjoy the Gospel and Ordinances of Jesus Christ, because they are a means to save the Soul, for *where no Vision is there the People perish.* God promised Israel that they should see their Teachers, and that they should no more be driven into Corners; intimating, that to be deprived of the Means of Salvation is a heavy Judgment indeed. *I will send a Famine, not of Bread, but of hearing the Words of the Lord, and they shall wander from Sea to Sea, running to and fro to seek the Word of the Lord, but shall not find it.* How great a Judgment is this! Again, *The Kingdom of God shall be taken from you,*

and given to a Nation, bringing forth the Fruits thereof. This dreadful Judgment

the Jews and many of the Eastern Churches, ~~and others nearer home, in~~

~~France~~ and elsewhere are under at this

Day, and what a Blessing do we enjoy still above the greatest part of Man-

kind. Therefore, let us be sensible of our Mercy and thankful for it, and

fruitful under it.

1 Sam. 4.

13.

Job 23.

12.

When the Ark of God was taken, all the City cried out, expressing their

Grief upon that Account. Job esteem-

ed the Words of God's Mouth more than

his necessary Food. David above all

Psal. 27.4.

84. 10.

things desired and endeavoured to dwell in the House of God all his Days, chusing

rather to be a Door-keeper there, than to dwell in the Tents of Wickedness, esteem-

119. 72.

ing the Words of God's Mouth above thou-

sands of Gold and Silver.

It is sad when the Star that leads to Christ disappeareth; therefore prize

and improve the Means of Grace whilst you have them, and pity and pray for

those that want them. It's a dangerous thing to make light of the Offers

of Salvation by Christ, and to despise the Ministers of the Gospel for they

are the Messengers of God for Peace to Sinners. Oh! how zealous were the

Hearers of Chrysostome, who when they

heard

heard that he was like to be silenced, cried out, *It's better that the Sun should not shine, than that Chrysostome should not Teach or Preach.* They preferred the Means of Grace before the Comforts of Natural Life, but many in our Days seem to be willing to part with, as being weary of the Gospel, and means of Salvation; for if any thing appear displeasing to them they turn their Backs upon Christ, his Ways and Ordinances, *for by and by they are offended.*

From what hath been said it's evident that the Men of this World have but little reason to Glory in their Por-

*The elect
venit In-
ference.*

tion, nor ought the People of God, though in an afflicted Condition to Envy them or their Happiness. Their Season is short, and they stand upon slippery Places, for they shall stand but a little time, and then must fall to all Eternity. You know that *Esau* for a mess of Pottage sold his Birth-right;

said,

and it is also ~~Storied~~, that *Lyfimachus* for a draught of Water in his Extremity of Thirst, yielded himself and Army into the Enemies Hands, being soon sensible of his Folly, cried out, by way of Exclamation saying, *O*

*O Di quam
brevis vo-
luptatis
gratia, me
ex cage,
feci ser-
vum.*

ye Gods! for the sake of how short a Pleasure, have I made my self of a King a

Ser-

~~Servant, i. e. of an honourable Captain,
I am become a dishonourable Captive;~~
so many lose their Souls eternally for a
short Enjoyment of the Pleasures of
Job 20. 5. Sin for a time, The Triumph of the
Wicked is short, and the Joy of the Hy-
pocrite but for a Moment.

The second
Use by way
of Lamen-
tation.

Is the Soul so precious, and the Loss
of it so dreadful, then here is just
cause for Lamentation over this Gene-
ration, to ~~think of and~~ consider the
havock that is made of precious Souls
in the midst of us at this Day is very
sad, some mourn and lament for the
Death of the Bodies of their Relati-
ons and Friends: But oh! how much
• more cause is there of weeping over
their miserable perishing Souls. Some
will weep to see or hear of the Mise-
ry of a single Malefactor going to Exe-
cution; and is there not more cause to
weep over a World of Souls going
down to eternal Perdition?

How did Christ bedew *Jerusalem*
with his Tears (as it were) when he
wept over it? What a Melancholy
Prospect is it to behold this untoward
and perverse Generation, going on in
their Obstinacy and Rebellion against
the Gospel ~~Kingdom~~, Spirit and Grace
of Jesus Christ to the Destruction and
Loss of their own Souls? And how
much

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much are the Spirits of Men sunk below their own Nature, Excellency and Glory by Sin and Transgression. Tho' the Soul be a Spirit by Nature, yet consider'd in its fallen State, it takes but little delight in spiritual Things, for Man is become *carnal and sold under Sin*. If we consider what Man was in his upright State, and what he is in his fallen State, we shall find cause of Lamentation. The Soul is Excellent by Nature, and of Divine Original, but it may with the Church cry out and say, *The Crown is fallen from of my Head, and woe to me that I have sinned*. Rom. 7. 14. Lam. 5. 16.

How is the pure Gold become dim ; for tho' Man was made upright, he hath sought out many Inventions. The Soul is plung'd into universal Pollution and Depravation by sinning against God. Man was a very beautiful and lovely Creature, as coming out of the Hand of God, but his Glory is darkened, and his Beauty defaced, for the Eyes of the Understanding are put out, and all the Powers of the Soul infebled and disordered, his Will is stubborn, his Affections carnal, inso-much that Conversion is said to make all things new in the Man ; nay, to renew the Man himself. *For if any Man*

2 Cor. 5. *Man be in Christ he is a new Creature.*
17.

The serious Consideration of the Excellencies of the Soul before the fall, is cause of Lamentation to think what the Soul is since, and hath lost by the fall, and were it not for Jesus Christ this Loss could never be restored and made up again; therefore how precious should the Thoughts of Christ be

1 Pet. 2. 7. *to all of us, for to you that believe he is precious.*

What a shame is it, that we should be sunk down into the Body, and bodily Things, so as that the Relish and Savour of Divine Things are almost worn out of our Minds and Affections, and the Salvation of our Souls, least regarded of any thing, for we are minding earthly Things, what we shall eat, drink, &c.

But who crys out, *wherewithal shall we come before the Lord, or how shall we be saved from Wrath to come?* Oh! what madness is it to feast the Body and starve the Soul, to gain Earth, and lose Heaven, to please a sensual Appetite for a time, and thereby ruine themselves to all Eternity. This is the Case, and is not this cause of Lamentation, for mad-

Eccles. 9. 3. *neft is in their Hearts, whilst they live, and after that they go down to the Dead,*

and wear

If

The Loss of the Soul Consider'd. 155

*The Third
Use by way
of Exa-
mination.*

If the Soul be so Precious and Exe-
lent, and the Loss of it so great and
terrible, then it behoves every one to
look into his own Bosom, and to en-
quire and examine how the Case stands
between God and him, with respect to
his never-dying Soul, whether it be in
a hopeful or lost State and Condition,
and how it's like to be with him be-
yond the Grave, and where he must
take up his Lodging in Eternity. This is
a needful Work, a Duty strictly com-
manded, and yet rarely done as it ought
to be. *Examine your selves* (said the Apo-
stle to the *Corinthians*) *whether ye be in*
the Faith, prove your own selves, know ye
not your own selves how that Jesus Christ is
in you, except ye be Reprobates? Or except
in any wise you are reprobable by God,
as having been wanting to your selves
in not applying Christ with all his sa-
ving Benefits to your selves by Faith.
The *Greek* word here Translated *& Re-*
probates, signifies to be disapproved of
by God, for if Christ be not in the
Soul by his Spirit working Faith
there; that Person is not allowed of, or
pleasing to God, for *without Faith it is*
impossible to please him. God does not
account of, or esteem such as
are Christless and Graceless, be their
Profession what it will; therefore exa-
mine

2 Cor. 13.
5.

adversus
Non appro-
bati a Deo.

Heb. 11.
6.

mine your selves, whether Christ dwells in your Hearts by Faith or not. The Apostle makes use of this by way of Argument or Motive to stir them up and to prevail with them to search into themselves, in order to know the State of their own Souls whether Jesus Christ dwelt in them by his Grace and Spirit or no; for if otherwise, notwithstanding their long, great and publick Profession, they had reason to fear that they were rejected and cast off by God, or at least that they at present lookt too much like such as should be disown'd by him another Day. As if he had said, when Persons have continued long under a profession of Subjection to Christ, enjoying the means of Salvation, and yet without the Knowledge of Christ dwelling and ruling in their Hearts by his Spirit ~~working~~ Grace, which discovers it self in a well-ordered and regular Conversation agreeable to the Gospel; such Persons have reason to fear that they are still in the Gall of Bitterness, and Bonds of Iniquity, and so in danger of everlasting Misery notwithstanding their Profession; for if the

Tree continue fruitless and barren, the Sentence is cut it down, why cumbereth it the Ground. Therefore be perswaded speedily

Luke 13.
7.

speedily without any further unreasonable Delays to set about this needful Duty of Examination.

The Apostle doth not command them to enquire, whether Christ was professed by them, or whether his Name in an external way was stamp't upon them; no, but whether *Christ in them was their Hope of Glory*, whether Jesus Christ did rule and reign in their Hearts, as their Prince and Saviour, giving them Repentance and Remission of Sins. The final Tryal of our Eternal State, doth immediately and solely appertain to the Court of Heaven; but nevertheless we ought to search after the Knowledge of it whilst we are here on Earth; ~~because, though the Decisive part belongs to God, yet the Disquisitive part belongs to us.~~

This much-neglected Duty requires double Diligence and Care, because Persons are backward to come to it, and very apt to be mistaken in it, and of all other things in the World a Mistake herein is most dangerous, destructive and fatal to the Soul; therefore prove and look to your selves whatever you overlook, look well to this, whether Christ be in you, for it is good to know the worst whilst it may be mended if bad, and if good,

P

that

The Unprofitable Bargain : Or,
that God may have the Glory of it, and
you your selves the Comfort.

*The fourth
Use shall be
by way of
Exhortati-
on.* Is the Soul so Excellent, and is the
Loss of it so amazing ? Then take a
word of Caution and a word of Coun-
sel in order to your Salvation.

ruin
Beware of and avoid all things that
have the least Tendency to ~~lose~~ your
Souls.

There are some Rocks upon which
many a precious Soul hath been split,
destroyed, undone and lost for ever.
I shall mention a few of them, and
set up some Scriptural Marks, that
you may avoid and steer beside them.

~~First~~, Beware of, and avoid Soul-
destroying Principles, that too much
abound amongst us in this our Day.

~~Secondly~~, Beware of such Practices as
tend to lose, ruine and undo the
Soul.

Do not
~~First~~, ~~Don't~~ be so vain and sense-
less as ~~once~~ to imagine, that ~~thou~~
by your own Power or Holiness
you can save your selves from Wrath
to come. Many will scarcely believe
that their Condition is so bad by Na-
ture as really it is, for most are rea-
dy to entertain a good Opinion of
themselves, not considering and belie-
ving the Account we have in Scripture
of the woeful Condition that we are
all

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all in as fallen from God by Sin and Transgression. Alas! Men are dead in Trespasses and Sins, or are in a State of Spiritual Death, and are by Eph. 2. 1, Nature Children of Wrath, being under 2. 3. the curse of God's Righteous Law; for it is written, Cursed is every one that Gal. 3. 10. continueth not in all things which are written in the Book of the Law to do them. In what sense else must we understand the Evangelist, speaking of an unbeliever, an unconverted ~~Christless, Graceless~~ Sinner? when he saith, he is condemn'd already, his meaning is this, Man falling from God by Sin, fell also under the Curse and Condemnation of the Law, which Condemnation can never be removed, except by Faith the miserable fallen wretched Creature be enabled by Grace, to ~~make out~~ to the Blood of Christ, which only cleanseth 1 Joh. 1. 7. Believers from all Sin; for as the unbelieving Sinner is already Condemn'd, so abiding in a State of Unbelief, he must certainly be ~~damnd~~ for the wrath of God abideth on him. Joh. 3. 36.

Were Persons but sensible of, and did they but believe the truth and reality of these Things, they would not, they could not have so good an Opinion of themselves, and of their own Condition by Nature, consider'd.

Lost for ever

1 Cor. 2.

14.

der'd out of Christ as many have. The natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.

Ignorance, gross Darknes, and spiritual Blindness have overwhelmed the whole race of Mankind, for the Children of Adam since the fall, are in a bewildered, lost and benighted Condition, not knowing where they are, or how it is with

Eph. 4. 18.

them, for they are said to be alienated from the Life of God through the Ignorance that is in them, because of the Blindness of their Hearts. Their Understandings are so darkned that they are insensible of their own deplorable Condition /

Take for Instance the Leodiceans, who thought and said, They were Rich, and increased with Goods, and had need of nothing, that is ~~in~~ in their own Opini-

Rev. 3. 17.

on I but said Christ, ~~You know not that you are wretched, and miserable, and poor, and blind, and naked.~~

~~Silly~~, ~~Don't~~ rest satisfied and contented in a natural State, thinking your selves safe, for it is a dark, dangerous, and comfortless State and Condition.

Many who believe not ~~as before~~ that a State of Nature is so bad as it is, are contented to abide, that is, to live and die in it, and yet expecting

Sal-

while the Saviours described them as

Salvation notwithstanding. But Christ hath told us plainly, that except we are *born again*, and converted, we cannot be *saved*. Intimating, that if a Man should die in his natural State he is lost and undone for ever. Did Men but believe and see the absolute necessity of a saving change by Grace, they would not, they could not rest so contented as most do in a State of Nature, because that will leave them short of Happiness and Glory, *For Flesh and Blood cannot inherit the Kingdom of God*. How do most Men wander up and down in the Wilderness of this World grossly Ignorant of all saving and spiritual Good, thinking that their Ignorance will excuse them, not considering that their Ignorance is their Sin, seeing they have had the Means of Knowledge, for said the Prophet *Isaiah* — *because they are a People of no Understanding; therefore he that made them will have no Mercy on them, or shew them any Favour*. Oh! what a dreadful Soul-awakening Expression is this? will have no Mercy on them, will shew them no Favour, and the reason of all is their Ignorance, because they are a People of no Understanding.

Therefore Sinner labour to know and believe how bad thy Condition is.

P 3.

by

1/2. iii. 3.

Cor. 15: 50.

Isa. 27. 11.

by Nature, and fly as for thy Life to Jesus Christ, least thou be consumed in thine Iniquities, stay not for a moment longer in such a dark, dangerous and uncomfortable Condition as a natural State is.

Joh. 12.
35.

rep

~~First~~ It is a dark and blind Condition, and our Lord said, *he that walketh in the dark, knoweth not whether he goeth* though in the high Road to Hell he knows it not.

~~Secondly~~ It is a very dangerous Condition, for such walk like blind Men, on Precipices or brinks of Destruction, and know not their Danger or how to avoid it.

~~Thirdly~~ It is an uncomfortable Condition, for a natural Man is altogether a stranger to the unspeakable Joy the People of God have in the exercise of Faith ~~that is full of Glory.~~

1 Pet. 1.8.

Whom having not seen, ye love; in whom though now you see him not, yet believing, you rejoice with Joy unspeakable, and full of Glory.

3.

~~Fourthly~~ Have a care that you entertain not wrong Notions of your own Power and Ability to help and deliver your selves out of this woeful Condition that Sin hath brought you into, for such mistaken Notions are very dangerous, and often prove fatal to the

Souls

Beware

Souls of many. Men naturally cleave to a Covenant of Works when once convinc'd of their miserable State, ~~as it was with the Jew~~. *Said* ~~Sir, What must I do to be saved?~~ *is* ~~And the young Man~~ in the Gospel. Good Master, *Mat. 19* ~~What good Thing must I do that I may inherit Eternal Life?~~ *16.*

~~You see they are for doing, but the Apostle's Advice to the first was, believe in the Lord Jesus Christ, and thou shalt be saved; which I shall speak more to hereafter.~~ You ought to know your own Inability, being one part of your Misery; that so you may with the Prophet in another Case cry to Heaven, to be brought out of your deplorable, wretched Condition by a right way, and to a right end, ~~in~~ God's Glory, *that is* in your Salvation. It was a ~~great~~ *quinous* ~~undoing~~ Mistake of the Jews, *Rom. 10* ~~being ignorant of God's Righteousness went about to establish their own Righteousness, and submitted not themselves unto the Righteousness of God. They looked not to Christ, as the end of the Law for Righteousness unto every one that believes, but sought it as it were by the Works of the Law, which caused them to stumble at that stumbling Stone. Oh! therefore have a care that you stumble not in the main Points of the Gospel as they did,~~

The Unprofitable Bargain, Or

did, but labour to be sensible that your Destruction is of your selves, but your help is in another, even Christ *who alone delivereth from Wrath to come.*

We have all cause with Peter and the other Apostles to cry out when sinking into Misery, *Lord save or we perish.*

Mat. 14.

30. 8. 25.

we can't save and extricate our selves ~~out of that~~ sad Condition our Sins have brought us ~~into~~ therefore let us come

Isa. 64. 6.

Luke 17.

9, 10.

to Christ that we might have Life and Salvation from him. *All our Righteousness are but as filthy Rags, and when we have done all, we are unprofitable Servants, poor helpless Creatures in our selves; therefore be sensible of this, that as your State by Nature is bad, so you ought not to rest contentedly in it, nor think by your own Power or Performances that you can get deliverance from it.*

in/

1 Cor. 1.

30.

Never expect to come to Heaven any other way than that which God has consecrated and appointed, and that is the Lord Jesus Christ, *who is made of God to all that believe Wisdom, Righteousness, Sanctification and Redemption.* ~~Do not~~ deceive your selves by supposing that you can believe and repent, and raise your selves by your own Power from your fallen State, into a State of Pardon and Acceptance with God,

Do not/

hce/

into which/

The Loss of the Soul Consider'd.

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God, and eternal Salvation; for Christ alone must do this if ever it be done; therefore look to and rely only upon him.

Can the Dead raise themselves to Life, or the blind open their own Eyes, no more can Man deliver or save himself, for its not by Works of Righteousness that we have done, but according to his Mercy be saved us, as if he had said, we did not, we could not save our selves, for when we were without strength in due time, Christ died for us. The Lord first gives Life to dead Sinners, For you hath he quickened, who were dead. Secondly, He makes them lively, active and vigorous, for he came that they might have Life, and that they might have it more abundantly.

Tit. 3. 5.

Rom. 8. 3.

Ephes. ii. 1.

Joh. 10. 10.

Fourthly, Have a care of wrong Principles, and mistaken notions about the Law, say, of and about God himself, and his Attributes as Justice, Holiness, Grace, &c. You read of some who were desirous to be Teachers of the Law, understanding neither what they said, nor whereof they affirm'd. The Law is perfect, holy, just and good, if used Lawfully, but many are abusing it some one way and some another. Some seem to cast it away as useless to the People of God in Gospel Days, but the

1 Tim. 1. 7.

And then / Beware

The Unprofitable Bargain: Or, the Law is an excellent Rule of Life consider'd as in the Hand of the holy Spirit.

Others speak of and contend for a new and milder Law which accepts our Sincerity instead of perfect Obedience; this derogates from the Holiness of the Law, and from the Glory of Jesus Christ. Beware also, that you fall not in with them, *who deny the very Lord that bought them, bringing on themselves swift Destruction.* And as to the Divine Attributes you must view them in Christ, for in him *Mercy and Truth are met together, Righteousness and Peace have kiss'd each other.*

2 Pet. ii. 1.

Psal. 85.
10.

5.

~~Folly, Have a care~~ of inconsideration, because it ruins the World, and hath been a means to bring many precious Souls to eternal Perdition; it is a Soul-destroying, God-provoking Evil. ~~Oh! Death, how bitter is the Remembrance of thee, is the secret Language of unglorified Hearts.~~

Deut. 32.
29.

If it be Wisdom to remember, then it certainly must be Folly to forget our latter End. But the first appears from the Mouth of God himself. *Oh! that they were wise, that they thought of this, that they would consider their latter end.* Want of serious and seasonable Consideration is a great occasion of neglecting

Beware / Understood

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ting the Soul. O that they ~~thought of~~
~~and would consider their latter End~~ that
is, how it shall be with them at last,
when they come to take leave of this
World; for all is well (according to
the Proverb) that ends well. We
ought to consider, though God spareth
long, yet he will reckon at last; and
though we rejoyce in Sin here, God
will bring us to Judgment for it Eccl. 11.9.
hereafter. Inconsideration renders Men
more Brutish than the Beasts that
Perish, for the Ox knoweth his Owner,
and the Ass his Master's Crib, but Israel
doth not know my People doth not con-
sider.

The Ox and Ass though the dullest
sort of brute Beasts, yet ~~they~~ know,
and in their way, and manner shew
Love and Respect to him that daily
feeds them when he cometh into the
Stall to them, but my People they do
not know me as their only Benefactor
and best Friend, from whom in a way
of Grace and Love all their Enjoy-
ments come. Isa. 1. 3.
To consider of our latter
End will not rob us of those Comforts
we now enjoy, but stir us up to a Re-
ligious Life, which at last shall end in
a happy Death.

To this End we ought to consider
of, be sorry for, and depart from all

Sin

they were wise, that they

Sin if possible, both as to Heart, Lip and Life; for seeing we know not but we may die to morrow, we ought to make the best Preparation we can for Death to Day.

Isaac went out into the Fields to Meditate. David's Meditation of his God was sweet, but this is a Duty much neglected in our Day.

Rom. 8 6

~~Sixthly~~, Avoid a carnal secure indifferent Frame of Spirit, *because to be carnally minded is Death*; it is destructive and pernicious to the Soul, for when Persons are careless, quiet and secure in Sin, it is a sign they are not far from ruine, *when they shall say, Peace, Peace, then sudden Destruction shall fall upon them.*

Judg. 18.

7. ~~2~~ 10.

What but Carelessness and Security could have made the People of *Laiish* a Prey to the *Danites*? So what but a careless, unconcerned, unbelieving Temper exposeth Souls to the greatest Danger? Tremble therefore, and gird *your selves with Sack-cloth for many Days* and Tears of trouble are *basting upon you*.

Isa. 32. 9.

11.

Zeph. 2.

15.

This is the rejoicing City that dwelt carelessly, that said in her Heart, I am, and there is none besides me, how is she become a Desolation?

Seventhly,

~~Secretly~~, Take heed that you be not found walking in the Broad Way of open Profaneness and Debauchery, least the end of your Journey should be the Loss of your Souls in endless Misery. This is the direct Road to Destruction; for if you live after the Flesh you shall die. Rom. 8. 13. And yet, oh! how many walk there in daily, shewing their Sin as Sodom, they hid it not, for the shew of their Countenance witnesseth against them; wo unto their Soul, for they have rewarded Evil unto themselves. Isa. 3. 9.

The way to Hell is broad, and many walk therein, not considering that the unrighteous shall not inherit the Kingdom of God, for what a Man sows, that shall he also reap, either of the Flesh, Corruption, or of the Spirit, Life everlasting. Mat. 7. 14. 1 Cor. 6. 9, 10. Gal. 6. 7, 8. What Slaves are many to the Lust of the Flesh, notwithstanding it wars against the Soul, and is a very dangerous Enemy of its Salvation, and therefore I said the Apostle Peter & Dearly Beloved, I beseech you as Strangers and Pilgrims abstain from fleshly Lusts which war against the Soul. As if he should have said, if Lusts prevail in and against you, your Souls are in Danger of Ruine, for unmortified Corruptions even in the People of God themselves, do fight and War against, not only

The Unprofitable Bargain : Or,
only the welfare of their Bodies, but
also against that Light and Knowledge
of God which is in their Understand-
ings, yea against the Graces and Mo-
tions of the Holy Spirit in their Hearts,
nay, even against the well-being, ever-
lasting Life, and Salvation of their ve-
ry Souls, for when Lust hath conceived,
it bringeth forth Sin, and Sin when it is
finished bringeth forth Death.

Jam. 1. 15.

There is no greater Thralldom and
Bondage, than to be a Slave to Lust,
Sin and Satan ; ~~for a Moralist~~ & tho' a
Heathen & once said, I am greater, and
born to greater Things, than that I should
be a Slave to my Body. Will not this
Excellent Saying shame many who are
called Christians ? Therefore take the
Counsels of the Wise Man, enter not
into the Path of the wicked, and go not in
the way of evil Men, avoid it, pass not
by it, turn from it and pass away, for
blessed is the Man that hath not walked in
the Council, nor stood in the way of Sin-
ners.

~~Eighty~~ As I would caution you to
beware of open Profanity, so also of
secret Hypocrisy, for they are both an
Abomination to the Lord. Sincerity
is that which is most pleasing to God ;
for he requirerh Truth in the inward
Parts.

Psal. 51. 6.

And

as Seneca

Major
sum, & ad
Majora
natus
quam ut
corporis
mei sum
mand-
atum.

Seneca

Pro. 4. 15.
16.

Psal. 1. 1.

8/

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And wherever this is found a Blessing follows; for said the Apostle, *Grace be with all them that love our Lord Jesus Christ in Sincerity.* Oh! therefore see that your Hearts be upright with God, that you may be found at last in the Number of them who are *Israelites* indeed in whom dwelleth no Guile. *The King's Daughter is all glorious within,* but within is not all her Glory, for her *cloathing is of wrought Gold.* These Expressions seem to signify inward Sincerity, Heart-Purity, and outward Sanctity; for these certainly meet together, and are found in the true and sound Believer.

A Hypocrite is for outward Forms and external Modes of Worship and Duty, but not for inward powerful Godliness and Sincerity; he is very Zealous for the first, but very remiss, heedless and unconcerned about the second; for the weightier Matters of the Law, ~~the~~ *Love, Judgment, Mercy and Sincerity,* ~~they~~ were neglected, whilst humane Inventions, lifeless Forms and unprofitable Ceremonies were contended for, set up and admir'd. This is a sign that their Hearts were not right with God, or sound in his Statutes; therefore look well to this, that you be not found amongst the Hy-

The Unprofitable Bargain: Or,

pocrites in Sion another Day; for the Sinners in Sion are afraid, fearfulness bath surprized the Hypocrite.

Some look upon the Form of Godliness as an Honour, but the Power of it is as an unsupportable Burthen to them. Ye Hypocrites (said Christ speaking to the Jews) well did Isaias prophesy of you, saying, this People draweth nigh unto me with their Mouth, and honour me with their Lips, but their Hearts ~~are~~ far from me; put in vain do they worship me, teaching for Doctrines the Commandments of Men.

If their Worship be Vain, Superstitious and Hypocritical, their Souls are in danger of being for ever Miserable. Tremble then to think of being in such a Condition, for you read that by way of eminent threatning, the Lord of the Wicked Servant said he would cut him asunder and appoint him his Portion with Hypocrites, there shall be weeping and gnashing of Teeth ~~for ever~~. You read of some who under a Pretence of Zeal for the Law, did hinder and obstruct the glorious Gospel. Jehu of old cry'd out, come see my Zeal for the Lord of Hosts, whereas his Zeal was to gain the Kingdom as afterwards appear'd. Nay the Pharisees were very zealous to make Profelites, and yet were branded by Christ

Mat. 15.7.
8, 9.

eth/
is/
0/6

Mat. 24.
51.

Mat. 23.

2 Kings
10.15, 16.

Mat. 23.
12

Christ himself as notorious Hypocrites; *Mat. xxiii. 15*
 say as Children of the Devil. *Joh. 8. 44.*
You are of your Father the Devil, and his Works ye will do. ~~Have a care~~ then that you don't
 play the Hypocrite with God and sa-
 tisfy your selves with that which will
 leave your Souls short of Heaven. He
 that is upright in his Soul, righteous
 in his Way, and that speaketh the
 Truth from his Heart shall dwell in the
 Mount of God for ever.

~~Ninety~~ Beware of Prejudice against
 the Doctrines, Ministers, Ordinances,
 and Members of Jesus Christ. *Wo to*
the World, because of Offences; and wo to
them by whom they come. Some of Christ's
 Followers being fill'd with Prejudice a-
 gainst his Doctrine, cry'd out, *These*
are hard Sayings, who can bear them, and
from that time many of them went back
and walked no more with him. *Joh. 6. 60.*
 Again, many are ready to say of the Amba-
 sadors of Christ as *Abab* once did of
 the Prophet *Micajah*, *I hate him, he*
never Prophecied good of me. *So say*
 Sinners of Christ's Ministers and Mes-
 sengers, we hate them because they
 disturb our Conciences, and cast down
 our beloved Idol. ~~As~~ *Elijab* was lookt
 upon as the troubler of *Israel*, *Jeremiah*
 was made a Reproach and a Derision
 daily, and *Paul* was accounted a pesti-
 lence.

The Unpleasant Bargain: Or,

lent Fellow, a mover of Sedition, and
a Ringleader of Sects and Factions;
but alas! this is no more then Christ
foretold, saying, *ye shall be bated of all
Aden for my Name sake.*

When once the Devil gets Possession
of the Hearts of Sinners this way, he
hath then a very great Advantage a-
gainst them in order to destroy their
Souls, for continued Prejudice will at
last be turned into Envy and Malice
which hath sent many headlong to
Hell, ~~as might be shown at large were~~
~~it needful; for many (we have reason~~
~~to believe) have destroyed themselves,~~
~~to be revenged on others.~~ Therefore
take heed to your selves of this; for
*verily there is a God that judgeth in the
Earth.*

As Love covereth a multitude of
Faults, so Prejudice and Ill-will, Envy
and Malice make small Faults great,
and would find and charge Faults
where there are none, making the
worst of every thing. *As he that dwells
in Love, dwells in God, and God in him,*
so in like manner, he that dwells in
Prejudice, Envy and Malice dwells in
the Devil, and the Devil in him; and
where the Devil reigns, there he is put-
ting such as are Slaves to him upon all
manner of Falshood and Wickedness
both

Psalm 58.
31.

a John 4:
26.

tempts/

Or, The Loins of the Sinner Consider'd.

and
ons;
hrift
f all
both in Words and Actions in order *that they*
~~to be reveng'd till they have sinn'd~~ *may*
there own Souls into the bottomless *their*
Pit.

10.

~~Tenthly~~, Be not Guilty of groundless
Presumption upon the general Love,
Goodness and Mercy of God absolutely
consider'd ; for there is no Promise
made to encourage you hereunto in all
the Holy Scriptures — *Grace and Truth* Joh. 1. 17
came by Jesus Christ for that Grace
which we safely may, and ought to
trust too, and rely upon, is the free,
rich distinguishing Grace of God in
Christ, *reigning through his Righteousness* Rom. 5.
unto eternal Life. Many are forming
Ideas in their own Minds concerning
the Grace of God, according to their
own Fancies, and unsanctified Imagi-
nations, writing their own Pardons (as
a Learned Man once said) in such
Terms as best pleaseth themselves, but
having not God's Seal to ratify and
confirm it, it shall be found at last to
be but as a Night Vision, or ground-
less Imagination. ~~Secondly~~, Presume not
on time to come, for there is nothing
more uncertain, *boast not thy self of* Pro. 27. 1.
to morrow, for thou knowest not what a
Day may bring forth. This is thy Li-
ving, to Morrow may be thy dying
Day ; therefore to Day if you will bear

his 8

Feb. in 72. *His Voice harden not your Hearts.* ~~Have~~
 Beware ~~Have a care~~ that you deceive not

Gal. 6. 3.

your selves, by taking Conviction for Conversion, and an external Reformation of the grosser Acts of Sin, and performance of some Religious Duties, for saving Regeneration, and turning to God through Christ; for if a Man *thinks himself something when he is nothing he deceiveth himself.*

Luke 18.
11, 12.

Many because they are not so bad as others, or as they themselves have been, as to outward Acts of Sin, ~~they~~ think that they are good enough, and from thence confidently put in their Claim ~~supposing~~ supposing themselves to have a right to all the Priviledges of the Children of God, as the proud Pharisee, who said, — *God I thank thee I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican, I fast twice a Week, I give Tithes of all that I possess, and yet for all this he is rejected by Christ as not justified before God, for the Publican went down rather justified to his House than he, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.* Oh! labour to get a better Evidence for Heaven, than ~~Civility~~ Civility, or Morality can give, for if there had been a Law that could have given Life, verily Righteousness

mere/
Gal. 6.

The Loss of the Soul Consider'd

Gal. 3. 21.

ness should have been by the Law. If Righteousness came by the Law then Christ died in vain. ~~Civility~~ Courtesy and Morality are good Things and commendable in themselves as long as they are kept in their proper Places, but they cannot save your Souls, for they are not Christ nor saving-Grace, where Christ by his Spirit is working Grace, there these will be; but these may be where Christ and his Spirit are not. The young Man ~~in the Gospel~~ thought upon the Account of them, ~~that~~ his Spiritual Building had been almost finished, whereas in reality the very Foundation thereof was not laid. --- All these (meaning the Commandments) have I kept from my Youth up: What lack I yet? I answer, He wanted much more than he had, he wanted an Interest in the Sacrifice of Christ, his Righteousness to cover him, and his Spirit and Grace, to renew, sanctify and change him, ~~or~~.

that/

Mat. 19. 20.

These respect Earth more than Heaven; for though there be something of Sweetness and Beauty in them, yet Satisfaction to offended Justice ~~can never be made by them~~. They cannot fulfill the Righteousness of the Law of God, nor redeem and save the Souls of Men. ~~Civility~~ adorneth Nature, but ~~it doth~~ cannot/

outward things

They may ~~not~~ They can never make/

not change it, nor can ~~Moral Virtue~~ give spiritual Life and Motion to the Soul; no, this is the Gift of God, and the proper Work of the Holy Spirit.

Especially, take heed that you sink not into a lifeless Formality in Religion, for the Lord looks also on that as an Abomination, *I would* (said the Lord speaking to the *Laodicean Church*) *that thou wert either cold or hot; but because thou art luke-warm, and neither cold nor hot I will spue thee out of my Mouth*, an Expression that denotes the greatest Abhorrence and Detestation.

You read of some who had a Name to live and were dead, having not one spark of spiritual Life in them, but relied on a Form without the Power of Godliness, from whom we are commanded to turn away. *Be not therefore sloathful in the Business of your Souls, but fervent in Spirit serving the Lord, working out your Salvation with Fear and Trembling, pressing after the Power and Purity of true Religion; being steadfast, unmovable, always abounding in the Work of the Lord, for as much as you know your Labour is not in vain in the Lord.*

Finally, Beware also of unbelief and incredulity, because it is often the forerunner of everlasting Misery, — *be*

that

Rev. 3. 15.
16.

Rev. 3. 1.

1 Tim. 3.

Rom. 12.
11.

Phil. 2. 12.

1 Cor. 15.
58.

12.

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that believeth not shall be damn'd. Un-Mark 16.
belief strikes at the very Truth of God, 16.

and therefore we need not wonder it should be so destructive to the Souls of Men; for he that believeth not hath made God a Liar, because he believeth not the 10.

Record that God gave of his Son. How great must that Evil be that gives the Lie to the God of Truth? For the Lord Jer. 10.
is the true God and an everlasting King. 10.

Veracity, is one of the glorious and shining Perfections of the Divine Nature; therefore to cloud and darken that Glory must be very provoking to God, being a Sin of the greatest Malignity against him. Incredulity was the Door by which Sin first entred into the Heart of Man; for the Devil when tempting to Sin (contrary to the express Word of God) said, you shall not surely die, tho' God but a little before had said in the Day thou eatest thereof thou shalt surely die, but the Word of God was not believed, and therefore Sin was soon committed. Unbelief renders the Means of Grace ineffectual, for the Word Preached, did not profit, not being mixed with Faith in them that heard it. As Faith is the Mother of all Grace, so Unbelief is the Mother and Nurse of all Vice, and the Cause of Judgments as it was with the Children of Israel, who

Psal. 106.
24.

who despised the pleasant Land, and believed not his Word, which brought down the Displeasure of God upon them. The Faith of *Abel* was praised, so conse-

Heb. 11.4.

quently the Unbelief of *Cain* was re-proved, and if *Abel's* Sacrifice was the more Excellent upon the Account of his Faith, then *Cain's* was the more Vile, because of his Unbelief. The greatness of this Sin will further appear if we consider,

~~First~~, That the highest Means are made Use of to bring Men to a Sight and Sense of it. The blessed Spirit of the living God convinceth Men of Sin in general, and of this Sin in particular, for the Spirit when he is come (said *Christ*) shall convince the World of Sin, because they believe not on me. Sin in general was so hateful to God, that *Christ* must die for it, and this Sin in particular is so abominable that none but the Spirit can shew the exceeding Sinfulness of it. As nothing but the Blood of *Christ* could expiate the one, so none but a Spirit infinitely Wise can discover and make known the other. Reason cannot convince us of it, because *Christ* the Object proposed in the Gospel, is infinitely above Reason, for the natural Man receiveth not, nor discerneth the Things of the Spirit of God,

Joh. 16.8.
9.

he can't know and understand them unless the holy Spirit revealeth them unto him.

He is a stranger to the stupendious Love of God to Sinners, and is unacquainted with the new Covenant of Grace made with Christ, and us in him. That Christ should be made Sin for us, and we the Righteousness of God in him, is such a Mystery as puts Reason to an everlasting ~~Man-plac~~ Silence. Other Sins are seen and known by the Light of Nature, but this only by the Light of the Spirit of Grace, for as none but the Spirit can reveal the Greatness, Excellency and Glory of Christ in his blessed Person and bloody Passion; so he only can shew what a Sin it is to reject and despise him and his Sacrifice, which of all Things is most pleasing and delightful to God.

~~Secondly~~ Unbelief is a Sin against the great Command of God in the Gospel, *for this is his Commandment that we should believe in the Name of his Son* John 3:18
Jesus Christ.

Therefore not to believe in Jesus Christ as the Son of God and Saviour of Sinners, is the blackest Crime, because its committed against the greatest Grace, and best of Covenants. To keep this his Command is to do those John 3:18
Things

Things that please him ; but to disobey in this, is highly to offend against him. The Gospel-Dispensation is the last and best that ever God intends to vouchsafe to fallen Man, and therefore to Sin against, and reject it, must be a Sin of the deepest Dye, for other Sins are against his Sovereignty, but this is also against his darling Attribute, ~~his~~ Love, Goodness and Mercy.

The more Grace and Glory there is in the Command of God, the greater Contempt, and Malignity there is in the Disobedience of Man. * For this makes the Offence seven times blacker, and therefore consequently will have a Furnace in Hell seven times hotter, because the new Covenant-Dispensation in Christ, is so good that nothing can be better ; and therefore to despise and cast Contempt upon it, is so bad that nothing can be worse. Oh ! therefore

Heb. 3. 12. Take heed lest there be in any of you an Evil Heart of Unbelief in departing from the Living God.

Unbelief turns away the Heart from God the Spring of Life and Truth, and causes Men to Disregard his Command, and not to credit his Testimony, for this is a Sin against the best Witness, and highest Testimony that ever was given to any Truth. There is the Wit-

Joh. 8. 17.
18.
1 Joh. 5.
7, 8.

* Char-
nock Vol.
2. p. 603.

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Witness and Testimony of God the Father, of God the Son, and of God the Holy Spirit, and also of the Prophets and Apostles as you shall find by reading and comparing together those Texts in the Margent.

Faith is the choicest of Graces and Works by Love, but Unbelief is the worst of Sins proceeding from Contempt and Hatred, for it is a refusing to submit unto, and accept of Christ's Fulness, and saving Benefits as offer'd in the Gospel.

~~Secondly, By way of Counsel,~~ is it so that the Loss of the Soul is irreparable and irrecoverable, then ~~for~~ let me counsel Sinners to come to Christ who only can deliver their Souls from Hell. Believe the Truth of this Doctrine firmly, meditate upon it seriously, and keep it in your Minds continually, that if the Soul be lost, all is lost and gone forever. Mind this World less and the World to come more, remembering that worldly Encumbrances are Soul-hindrances; therefore see that your Hearts be not over-charged with Surfeiting and Drunkenness, and the Cares of this Life, so as that Day come upon you unawares. Oh! how great is the Folly of those, who for the sake of a little Gold, do as it were banish them-

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Luke 21.34.

selves from the Means of Grace into
 the remote Parts of the World, squan-
 dering away that little Time, and pre-
 cious Day of Grace, which God hath
 given them to seek after the Salvation
 of their Souls in, amongst *Turks, Indians,*
Pagans and Infidels of all sorts, as tho'
 the Body were preferable to the Soul
 or a short time to an endless Eternity.
 Nay, don't many in this Land take
 leave of, and bid adieu to Places and
 Families of Light and Religion, Know-
 ledge and the Means of Grace, and go
 to inhabit ~~(it may be all their Days)~~ in
 wicked Places, ungodly Families, de-
 priving themselves of those Blessings
 that might (if still enjoyed) have been a
 means to save their Souls; but alas! *what*
will it profit a Man to gain the whole World
and lose his own Soul. Therefore, set not
 your Hearts upon, nor love the World,
 because it is Inconsistent with the Love
 God.

1 Joh. 2.
 15, 16.

1 Pet. 4.
 19.

Secondly, Commit the keeping of your
 Souls to Jesus Christ in well-doing, as un-
 to a faithful Creator. Put them into his
 Hand, and commit them to his Care,
 to be justified in his Righteousness, re-
 conciled to God by his Blood and Sa-
 crifice, led and guided by his Spirit;
 in a Word, to be sanctified and made
 meet by his Grace here below for the
 Inheri-

Col. 3. 2

The Loss of the Soul Consider'd. 185

Inheritance amongst the Saints in Light above, and to be presented by him to God at last, without Spot with exceeding Joy. Your Souls are safe no where but in his Hands, and if there, they are secure for ever——for no Man shall pluck

them out of his Hand. I know (said Paul) whom I have believed, and am persuaded that he is able to keep that which

I have committed unto him against that Day, that is his Soul and Body, his whole Man, to be kept and preserved by him unto, and saved in the Day of Judgment. As if he had said, I have intrusted Christ with my All, both as to Time and Eternity, neither was this a rash and unadvised Act, but an Act of my Understanding, and free Choice, and wherein I am now abundantly satisfied and well-pleased, for I know him to be both able and Faithful to do infinitely above all that I can ask or think. I have laid up

all my Concerns in his Hand, as in a safe and sure Repository, and therefore do rest contented and satisfied in what I have done. Into thine Hand I com-

mit my Spirit (said David) thou hast redeemed me O Lord God of Truth. As

Jesus Christ was Faithful to God, who called him to his Work as a Redeemer, so he also will be for ever Faithful to

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those

Gal. i. 12

Joh. 10.
27, 28.
2 Tim. 1.
2.

Psal. 31. 5.

The Unprofitable Bargain : Or,

Heb. 7. 25.

those who commit their Souls to him as a Saviour, for he is able to save to the uttermost all that come to God by him, seeing that he ever lives to make Intercession for them.

Jam. 2. 26.

Well-doing is added to hew, that Faith without Works is dead; nay, that Faith must hew its self by good Works in conformity to Christ,

1 Pet. 2. 21.

for he hath left us an Example, that we should follow his Steps. Once more, be that faith he abideth in him, ought himself

1 John 2. 6.

also to walk even as he ~~hath~~ walked. Therefore be perswaded to give up your

Souls to Jesus Christ in well-doing, let Faith and Holiness always go together. Believe in and walk humbly before him, keep close to and follow hard after him,

Luke 9. 62.

for if any Man draw back, he is not fit for the Kingdom of Heaven. ~~Thou~~ Do

~~Heb. 10.~~

it quickly without delay, hasten to Christ as for thy Life, least thou be consumed in thine Iniquities. *I made haste, and*

Psal. 119. 60.

delayed not to keep thy righteous Judgments, (said David) whose Example herein we ought to follow.

Consider with thy self, what a marvellous Change e're long Death will make upon thee, even to the Separation of Soul and Body; and if Grace prevent not, of Christ and thy Soul to Eternity. The Miseries of which lost and separate State I have already touch'd
— upon

The Loss of the Soul Consider'd. 187

upon, to which I refer you. For the Joys of Heaven are inconceivable, and the Torments of Hell are unutterable

First, Christ is able to save to the uttermost ~~and save~~, and he is also ready and willing to receive returning Sinners, for the Arms of his Mercy are wide open to embrace them, and he hath left a blessed Promise to encourage them, saying, — *whosoever cometh unto me, I will in no wise cast out.* *Motives to enforce this Exhortation.*

Christ is full of Grace and Truth, Love and Pity towards Sinners in Misery, he is moved with a God-like Compassion towards them; for *in* *Joh. 6.37.* *Joh. 1.14.*

all the fullness of the Godhead dwells bodily in him, and in him are hid all the Treasures of Wisdom, Knowledge, Divine Goodness and Power. *Col. 2.9.*

Some other Things may be necessary; but committing your Souls to Christ in well-doing is of absolute Necessity, for *there is Salvation in no other, there is no other Name under Heaven given among Men whereby we must be saved, for its Jesus only that can deliver from Wrath to come.* *Acts 4.12.*

Christ calleth unto, and invites Sinners to Salvation, saying, *Look unto me* *Ia. 45.22.* *all ye Ends of the Earth and be saved, for I am God, and there is none else.* Again, *Come unto me all ye that labour, are weary, and heavy laden, and I will give you Rest.* *Mat. 11.28.*

Thus you see the Golden Scepter held forth,

2 Cor. 6. 2. forth, and Sinners invited to touch it that they may be saved. ~~Now~~ Now is the acceptable Time and Day of Salvation.

Isa. 55. 6. Oh ! Therefore seek the Lord whilst he may be found, call upon him whilst he is near; for a Time will come, and you know not how soon, that tho' Sinners call he will not answer them, and tho' they seek him early they shall not find him; Nay, he will laugh at their Calamity, and mock when their Fear cometh.

Pro. 1. 24.
28.

What Reason can be given, why you should not presently submit unto, thankfully accept of, and heartily close in with Jesus Christ upon his own Terms, making an intire Resignation of your selves, Souls and Bodies to him, that you might be sanctified and saved by him? The Business of your Souls is of such Weight and Difficulty, that it requires all your Time and Strength to bring it to a happy Issue. Many have repented of their Folly, in putting off too long, but none, that they came to Christ, and were truly concern'd about saving their

2. Souls too soon; for we must do the Will, as well as call upon the Name of God. Young Persons quiet themselves in hope of time enough before them; but alas ! there are Graves of all Sizes, and we have reason to fear that there are some of all Ages and Sex in Hell; there,

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therefore remember thy Creator in the Days of thy Youth. *Eccl. 12.1.*

Consider how Comfortable such live, whose Souls are committed to Christ in well-doing, as the Eunuch did, so ~~some~~ Believers do go on their Way rejoicing, eating and drinking with Gladness and Mirth, *Act. 8.39, Eccl. 9. 7.*

What a Support must it be to a dying Man to consider, as the Apostle did, that his Soul was committed to Christ, and that tho' Death should separate Soul and Body, yet it cannot separate between Christ and his Soul. *I am*

perswaded, that neither Death nor Life,

~~ne~~ neither the Afflictions of one, nor the Pains of the other shall be able to separate us from the Love of God which is in Christ Jesus. *that is /*

This sweetens the bitterest Afflictions of Life, and takes away the Sting and Terror of Death. It enables a Man chearfully to take leave of this vain sinful World, patiently waiting till Grace, ~~be~~ be swallow'd up in Glory, and he himself found among the Saints in Light, and number'd among the Spirits of Just Men made Perfect. No sooner shall the fatal Blow be given, and the dividing Pangs of Death over, But the Believer shall find himself swallowed up in everlasting Life and Love, being infinitely above Sin and Sorrow, for he shall be taken

Rom. 8. 8, 39.

Job. 3. 17.

taken from defiling Corruptions to perfect Holiness, from Sorrow, Persecution and Bondage, to everlasting Joy, perfect Freedom and Peace, *for there the weary are at rest, and the Wicked cease troubling*, he shall be taken from Danger to Safety, from inconstant Shadows to the most abiding Substance, and from Toil and Labour here below, to an everlasting Sabbath of Rest above, where the Image of God shall be perfectly restored, the Body of Sin and Death destroy'd, and all Imperfections everlastingly removed, the saved Soul shall awake (as it were) out of Sleep, and shall see and know things as they really are, having all its Powers enlarged and ~~suited~~ to take in and enjoy the Divine Communications of God's Love thro' Christ, without the least Interruption for ever, their Faith shall be swallow'd up in Vision, and hope in Fruition, and then shall the Redeemed *see as they are seen, and know as they are known*.

1 Cor. 13.
12.

But on the contrary, the Wicked have no true Comfort whilst they live, no Divine Support when they come to die, nor Happiness in Eternity. For the *Wicked are driven away in their Wickedness, but the Righteous hath hope in his Death*. Oh! How startling must it be for a Christless Sinner to behold the

Prov. 14.
32.

last

last Sands of his Glass ready to fall; the deserved Vengeance of an incensed God, like an overflowing Deluge coming upon him, and the Devil ready to seize his guilty trembling departing Soul, that he might convey it to the Judgment-Seat, and from thence to the Prison of Hell. Oh! What Fear, Distress, Horror and Agony must overwhelm such a dying Sinner, no merry Company, sweet Musick, nor Spirits of the best Wine can comfort a Man in this Condition. If a Sip be so terrible here, what will the full Draughts of the Cup of God's Wrath be hereafter? *Francis Spira* when under the Guilt of his Apostacy thought himself in Hell, wishing his weary Soul had been let out of his Body that he might have gone hence, supposing that Hell it self was not more tormenting than what he felt; for said he, *The Wrath of God burns like the Flames of Hell within me, tormenting my Soul with Pains unutterable.* Therefore Sinners commit the keeping of your Souls to Christ in well-doing, ~~and~~

~~But~~ I shall conclude with a word of Counsel to such who have good Hope thro' Grace of the Salvation of their Souls in Christ. Be sensible of, affected with, thankful for and fruitful under the Enjoyment of so great a Favour.

Con-

194. *Woe Unprofitable Bargain: On,*
Consider what you once were by Na-
Eph. 2. 3. *nure, to wit, Children of Wrath,* what
Gal. 3. 26. *you are now by Grace, i.e. Sons of*
Rom. 8. *God, and Joint-Heirs with Jesus Christ,*
27. *and also what you shall be e're long*
in Glory, where you shall live and reign
with Christ for ever.

Again, pity, pray for, and do what
in you lies towards helping those that
are like to lose their Souls, by wholesome
Counsels and good Examples; but espe-
cially in promoting the preaching of the
Gospel in its Power and Purity among
such as are like to perish for want of
Knowledge. Oh! set up your *Ebene-*
1 Sam. 7. *zer,* or Stone of help to others, because
12. *hitherto, the Lord hath helped you. Im-*
Joh. 2. *prove your Talents so, that you may not*
23. *be ashamed before Christ at his coming.*

Now, therefore let me leave with
and press this great Duty upon *Ma-*
gistrates, Ministers, Tutors, Masters and
Parents of taking Care of the Souls of
their Subjects, People, Pupils, Servants
and Children, (because they must give
an Account of them to Christ) training
them up in the Nurture and Admoni-
Pro. 11. *tion of the Lord; for the Fruit of the*
30. *Righteous is a Tree of Life, and he that*
winnetb Soules is Wise.

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